



MICROFILMED — 1983

ΚΥΡΟΥ ΠΑΙΔΕΙΑ:  
OR, THE  
Institution and LIFE  
*L. OF SMILAR*  
CYRUS the GREAT.

WRITTEN  
By that famous Philosopher and  
General, *Xenophon of Athens.*  
And from the Original Greek made English,

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The first four Books  
By *Francis Digby*, late of *Queens Colledge*  
in *Oxford*; The four last by *John Norris*,  
Fellow of *All-Souls Coll. Oxford.*

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———— *Medus ademit*  
*Affyrio, Medoque tulit moderamina Perfes.*  
Claud. de laud. Stilic.

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L O N D O N,  
Printed for *Matthew Gilliflower*, at the *Spread*  
*Eagle in Westminster-Hall*, and *James Norris*, at  
the *Kings-Arms without Temple-Bar.* 1685.

Printed for



Printed for Matt: Gilliflower & James Norris.

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To the Right Honourable

Robert *Earl of Ailesbury and  
Elgin, Vicount Bruce of Amp-  
thill, Baron Bruce of Whar-  
ton, Skelton, and Kinlofs, Lord  
of the Honour of Ampthill,  
High Steward of Leicester,  
Lord Lieutenant and Custos  
Rotulorum of the Counties of  
Bedford and Huntington, and  
one of the Lords of His Maje-  
sties most Honourable Privy  
Council, &c.*

MY LORD,

**T**HE Presumption would be  
too great, should I offer a  
Work of less esteem than this of  
Xenophon's to a Person of your  
A 2 Lord-



Lordship's Quality and Honour

But as all Ages past have given ship to this Character of Perfecti-  
Universal Testimony of their valon in general, and that none has  
for this Wise Book: so I have equalled your Lordship in that  
reason to believe all to come, wiparticular Part which consists in  
as generally approve my Choice Candour and Forgiveness. 'Tis  
your Lordship for its Patron. Forbis, my Lord, which has hard-  
who so fit to defend the Cyrued me to the boldness of this Ad-  
that was design'd a Pattern forfess, which I hope your Lord-  
Princes and Great men to imibip will Pardon from  
tate, as one so remarkably emi-  
nent for Loyalty? Whose De-  
scent is from a Race of Kings  
whose Education has been agree-  
able to so high a Birth, and, wha  
is yet more rare, whose Virtue  
fully answer both. This I may  
say without being suspected for  
flattery, that no one has made a  
nearer approach than your Lord-

ship

My Lord,

Your Lordships

most Obedient and most  
Humble Servant

M. Gilliflower.

# THE P R E F A C E.

**T**HE Author of this Incomparable Piece, for which all Antiquity has justly had so great a Value, was *Xenophon* of *Athens*, a Man no less famous in an Active than in a Contemplative Life; and perhaps the only Person upon Record whose Words and Actions so highly adorn'd the Philosophy he profess'd.

He was born in <sup>1</sup> *Ercheja*, an *Athenian* Town <sup>1</sup> *Hesych.* belonging to the Tribe *Ægæis*, so called from <sup>in voce</sup> *Ægeus* immediate Successor to *Pandion* King of <sup>2</sup> *Ægeia.* *Athens*. Tho the time of his Birth be no where expressly declared, yet by comparing *Stesiclides* in *Laertius* (who says he dy'd the first Year of the 105 Olympiad) with <sup>3</sup> *Lucian* (who affirms <sup>2</sup> *de Lon-* he out-liv'd 90 Years) 'tis manifest, He must <sup>gavis.</sup> have been born in, or before, the first year of the 82 Olympiad. His Father's Name was *Gryllus*, which Name continu'd in the Family for several Generations.

He laid the Foundation of his after-Greatness in the School of *Socrates*, the then celebrated Philosopher of *Greece*, and whom the *Delphick* Oracle had pronounc'd the <sup>3</sup> wisest of Men. Of <sup>3</sup> *Laert. in* him our Author was a great Admirer, and a stu- <sup>vita Socy.</sup> dious Imitator; whose religious Deportment towards the Gods, whose Constancy, Temperance, and Resolution, he carefully transcrib'd in the whole Conduct of his Life. How much he ho-

## The Preface.

nour'd him, appears by that elegant Defence he made for him before his Judges, (tho, in truth, *Socrates's* Vertues were his best Apology) where he boldly taxes, and smartly refutes, the malicious Calumnies of *Anytus* and *Melitus*, his inveterate and false Accusers. He was the first that committed to Writing the Precepts and Memoirs of his Master; which he has perform'd with such Accurateness and Fidelity, that therein you may read the very Sense and Soul of *Socrates*. The same thing indeed was afterwards done, among others, by his Fellow-Pupil *Plato*; but he has every where intermixt so many Excursions of his own, that it is not easie to distinguish the Master from his Scholar. Nor was *Socrates* less solicitous for his beloved *Xenophon*, as will appear by this one Instance. In that memorable *Peloponnesian* War betwixt the *Lacedaemonians* and the *Athenians*, they were both personally engag'd in the Fight before *Delium*; where the *Athenians* being worsted, and flying before the *Beotians*, <sup>2</sup> *Xenophon*, then but very young, was overthrown, and unhors'd in the Flight; which *Socrates* perceiving, took him up, and carry'd off upon his Shoulders till the Enemy gave over their Pursuit.

His second Military Effort, was his famous <sup>3</sup> *Arabisian*, with the younger *Cyrus*, against his Brother *Artaxerxes*. I know some very Learned Men affirm he had never seen the Wars before this *Persian* Expedition; but this I suppose is meant of Foreign Wars; because *Greece*, being at that time, and having been for many Years before, the Seat and School of Martial Discipline, 'tis highly probable, that a young Gentleman, of his

<sup>1</sup> *Laert. in  
vita Plat.*

<sup>2</sup> *Strab. Ge-  
ogr. l. 9.*

<sup>3</sup> *Sir Walter  
Rawleigh,  
Lord Ba-  
con, &c.*

## The Preface.

his Generosity and Courage, would not be altogether unacquainted therewith. This War he engag'd himself in at the earnest Sollicitations of his dear Friend *Proxenus* the *Baetian*, once a Scholar to that fam'd Orator and Philosopher *Gorgias* the *Leontine*, but now residing at *Cyrus's* Court at *Sardis* in *Lydia*. Thither went *Xenophon*, having first consulted his Master *Socrates*, and then the Oracle at *Delphos*. Arriving at *Sardis*, he found *Cyrus* ready for his March, who entertain'd him with all imaginable Expressions of Friendship, and held him in no less Esteem than he did *Proxenus* himself. However, he then accepted of no Command, but follow'd the Army as a Volunteer. In this Expedition *Cyrus* was slain, and the *Grecian* Camp being rifled by the Enemy, they lost all they had except their Arms. These when <sup>1</sup> *Phalimus*, in the King's Name, came to demand, and that they should submit themselves to his Mercy, *Xenophon* was the Man that gave him this smart Answer; *We have now, Sir, but two things left us, our Arms and our Valour; if we yield up one, how shall we make use of the other? Think not therefore that we intend to part with our Arms, with which we are resolv'd to manage a Dispute with you.* To him *Phalimus* smilingly reply'd, Young Gentleman, you talk like a Philosopher, and have made a very pretty Speech; but you are mightily mistaken if you think your Arms or Valour can withstand the Power of the great King. Thus meanly did this haughty Courtier think of *Xenophon*. And yet this was he, who afterwards (when all the Captains and Commanders were basely betray'd and treacherously murder'd) with admirable Skill, and invincible

<sup>1</sup> *Xenoph.  
Exped. l. 2.*

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ble Patience, conducted ten thousand Foot through the midst of the Provinces of *Persia*, from *Babylon* to *Greece*, over precipitous Mountains, deep Rivers, by streight and almost unpassable Ways; to the Amazement of the World, even in despite of the Power and Malice of the Enemy. This unparallell'd Retreat so encourag'd the *Grecians*, and betray'd the Weakness and Degeneracy of the *Persians*, that thereupon they began to bethink themselves of invading and subverting that mighty Monarchy; which soon after *Jason* the *Thessalian* first design'd; *Agessilaus* the *Spartan* successfully attempted; and *Alexander* the *Macedonian* victoriously completed.

Whilst *Xenophon* was absent in this *Asiatick* Expedition, he was by a solemn Decree banished *Athens*, for espousing the Cause of *Cyrus* their Enemy against *Artaxerxes*, at that time, their Friend and Ally; tho, *Laertius* says, this Edict of Banishment was denounc'd against him for his <sup>1</sup> favouring the *Lacedemonians*, and following *Agessilaus* in his Wars against the *Persians*. To requite this Unkindness of the *Athenians*, the *Lacedemonians* honourably entertain'd him at the Publick Charge, and setled him in a fair Estate at *Scyllun*, not far from the City *Elis*, a most pleasant and delightful Place, and sam'd for the Celebration of the *Olympick* Games. Tho the *Eleans* not long after, warring against the *Lacedemonians*, dispossest him, pillag'd and plundered him of all he had. He and his Sons escap'd to *Lepreum* a City of *Elis*, and from thence to *Corinth*, where he was kindly receiv'd, and there peaceably spent the Remainder of his Days.

He

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He was a Man highly qualified with all the Ornaments of an ingenious and gentile Education; honour'd and courted by most of the great Potentates of his Time: his Conversation pleasing and lovely; his Person graceful and handsome, and his Aspect modest beyond <sup>2</sup> Compare, <sup>2</sup> εις κοιν. <sup>3</sup> εὐχρη. <sup>4</sup> εὐχρη. <sup>5</sup> εὐχρη. <sup>6</sup> εὐχρη. <sup>7</sup> εὐχρη. <sup>8</sup> εὐχρη. <sup>9</sup> εὐχρη. <sup>10</sup> εὐχρη. <sup>11</sup> εὐχρη. <sup>12</sup> εὐχρη. <sup>13</sup> εὐχρη. <sup>14</sup> εὐχρη. <sup>15</sup> εὐχρη. <sup>16</sup> εὐχρη. <sup>17</sup> εὐχρη. <sup>18</sup> εὐχρη. <sup>19</sup> εὐχρη. <sup>20</sup> εὐχρη. <sup>21</sup> εὐχρη. <sup>22</sup> εὐχρη. <sup>23</sup> εὐχρη. <sup>24</sup> εὐχρη. <sup>25</sup> εὐχρη. <sup>26</sup> εὐχρη. <sup>27</sup> εὐχρη. <sup>28</sup> εὐχρη. <sup>29</sup> εὐχρη. <sup>30</sup> εὐχρη. <sup>31</sup> εὐχρη. <sup>32</sup> εὐχρη. <sup>33</sup> εὐχρη. <sup>34</sup> εὐχρη. <sup>35</sup> εὐχρη. 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cular things. He himself gives you this Reason why he delighted in rich Armour, *Because, saith he, if the Gods bless me with Victory, then I deserve such; but if it be my Fortune to dye in the Field, they are very honourable, and the best Sepulchral Ornaments I can have.*

How powerful and insinuating his Language was, how convincing and satisfactory his Reasonings, is abundantly evident from his whole Management of that famous Retreat out of *Asia*, where, notwithstanding the Murmurings and Discontents of the harass'd and distressed Souldiers, he gain'd so much upon them, that he still kept them to their Duty: and buoy'd up their sinking Spirits amidst the severest Extremities, of a tedious March, a naked Country, and an implacable Enemy. But above all, especially remarkable is his preserving *Byzantium* from the Outrages of a mutinous and incensed Army; when by an admirable Oration (as *Chio* the Philosopher, an Eye-witness, attests) he appeas'd the Tumult, and perswaded the Souldiers into a modest and civil Deportment, when but just now they had peremptorily resolv'd to pilage and rife the City.

Now for his Writings, tho' most of them are, (as *Dionysius Halicarnassens* affirms) for their subject matter, Noble and Magnificent, and worthy the Pen of so great a Man and so great a Philosopher; yet this of the Institution of *Cyrus*, has in all Ages and Places been look'd upon and admir'd as his Master-piece, wherein he has so admirably digested the most refin'd Policies of the best-govern'd States of his time, and laid down the great fundamental Maxims of War, that the

## The Preface.

the wisest of *Princes* may here inform himself, and the greatest *General* find matter for his Imitation. This the brave *Scipio* knew, and from this Treasury it was that he drew out all those Rules and Stratagems of War, which enabled him to subdue aspiring *Carthage*, and intitled him to the glorious Name of *Africanus*; For (as *Tully* observes of this Treatise) *He has not herein omitted any one material point concerning the Duty of an Active, Vigilant, and Wise Captain.* The same Author does likewise attest, that when that Noble Roman *Lucullus* was sent against *Mithridates* King of *Pontus*, the most subtle, politick and puissant Prince of his time, by a serious and frequent perusal of these Books, he, of a raw and unexperienc'd Commander, became so great and notable a Warriour, that in several Battels, he quite vanquish'd that mighty *Monarch*, and filled all *Asia* with the Terror of his Arms.

They are written indeed (much like *Machiavel's Florentine Prince*), *non ad Historiæ fidem*, not according to the exactness and veracity of an Historian, *sed ad justi Imperii Effigiem*, but as a Model of a compleat and perfect Government, and are rather a wish, than a History, representing to us, not so much what *Cyrus* was, as what a truly great and generous Prince ought to be. And to furnish out this Character to the best Advantage he could, he has given you here, as it were an extract of all that *Wisdom* and *Experience* he was Master of; having adorn'd this Piece with the choicest Observations, and most instructive Rules that were any where scatter'd through the rest of his Works, that so it might every

<sup>2</sup> *Cicero*  
*Quest. Tul.*  
*cul. 3.*

<sup>3</sup> *Cicero*  
*Epist. ad*  
*Quint.*  
*Fratrem.*

*Σενεκας*  
*de laetitia*  
*Epist. ad*  
*Maritimum.*

*Epist. ad*  
*n. Poni-*  
*cium.*

## The Preface.

every way correspond to the great end he design'd it for, which was, (by laying down such an exact Plat-form of an Empire) at once to free his Country from the Insolencies of a *Popular*, and the Inconveniencies of an *Aristocratical* State; I mean *Monarchy*; which he has so admirably contriv'd, and so effectually recommended, that ever since, that kind of Government has been held most perfect, which has come up nearest to his *Model* and *Design*. For whether you consider him, in this Book, as a *Philosopher*, a *States-man*, or a *Souldier*, no Man has, at any time, deliver'd more wholsom Precepts for humane Life, wiser Rules for well-governing a People, or deeper Designs and Stratagems of War; and those too, not adapted only to the *Genius* of his Age, or peculiarly calculated for the *Meridian* of *Greece*; but drawn from the eternal and unchangeable Right of *Natures Laws*, so that they serve alike to all Men, in all Times, Ages and Places.

And these Excellencies He has dispos'd into such *Order* and *Method*, as at once to instruct and please his Reader; leading him on so insensibly, that the more, and oftner he reads, the greater Appetite he has still to pursue it. \* *His Words are pure, and significant, his Expressions clear, and frequently smart and poyntant, his Characters and Descriptions very natural; and his set Discourses almost divine; as (not to mention more) that of Love in the fifth Book, of Happiness and the Immortality of the Soul in the eighth.* 'Tis true indeed \* *Dionysius Halicarnassens*, comparing our *Xenophon* with his Country-man *Herodotus*, will by no means allow him to be a Master of Rhetorick;

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rhetorick, but boldly saies of him, that if at any time he attempts to raise himself up to a pitch of Eloquence, he swells a little, it may be, for the present, but falls again immediately, grows languid and flat; and yet at the same time, he admires the purity of his Language, and his Perspicuity, and commends him for his choice of proper and expressive Words; which not only all Rhetoricians, but even he himself too in another place, confesses to be the chiefest Grace and Vertue of Eloquution. He is not in his Orations, 'tis true, so florid and luxuriant as some others are, nor has he that impetus and vehemence of an Orator, which is almost peculiar to those that attend the Bar; but yet the smoothness of his style, the closeness of his Sense, the soundness of his Judgment, and the Force of his Reasonings make amends sufficiently for that Default. The afore-mention'd critical Author accuses him likewise (but how justly let others judge) of being careless in observing the Dignity and Decorum of Persons, making those that are rude and illiterate, discourse of the deepest points and speculations in Philosophy: but this Objection I shall answer by opposing to it the Testimony of one, who was as good a Judge, and as great a Rhetorician as *Denys of Halicarnasse*; and that is \* *Hermogenes Tarsensis*, who expressly affirms, that *Xenophon* did particularly excell in the natural and proper Representations of Persons, shewing them always in the most plain, and yet pleasing simplicity, without any manner of Affectation or Disguise.

In many things he stood in Competition with *Plato* himself, and in a neat and familiar Phrase s confess'd to have excell'd him. *Tully* saies his Language

*Cicero. de Orator. l. 2.*

\* By some learned Men thought to be *Aristides Adianensis*.

\* *Hermog. de form. dict. Xenoph.*

\* *Tom. 2. pag. 130.*

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Language is so soft and sweet, that the *Muses* themselves seem to speak out of his Mouth. And *Quintilian*<sup>2</sup> affirms, his *Stile* has in it such a natural pleasantness that no *Affectation* can equal; as if the *Graces* themselves had fram'd it. Hence the Title of *Musa*, or *Apes*, *Attica* was appropriate to him, as (besides other Testimonies) is intimated in an Epigram of *Chrestodorus* a *Thebane* Poet, with which, as relating particularly to the following Treatise, I shall conclude this Discourse.

Εἰς Ξενοφῶντα.

Ξενοφῶν ἡσυχῆς φερόσπιδ' ὅτ' Ἀστὺς Ἀθῆναις  
 ὅς περ Ἀχαμνίδας μέγ' ὅτ' Κύρσιος Ἰσπανῶν  
 Εἴπερ φονεῖν Πλατωνίδ' ἤδει Μόσης,  
 Ἰστέως φιλάθλον ἀεισώδιν' ὅπως  
 Συγκροσας βαδίζετο φιλασύνουτο Μελίωτος.

In English thus.

Brave *Xenophon*, by Noble *Athens* own'd,  
 ( *Athens* in Arms, as well as Arts, renown'd )  
 Did once proclaim great *Persius* greater Lord,  
 And in *Platonick* Strains his Acts record,  
 Where Rules of War, and Policies of State,  
 He did with soft, sweet Lines attemperate.

F. D.

[ 1 ]

ΚΥΡΟΥ ΠΑΙΔΕΙΑ:

OR, THE

Institution and LIFE

OF

CYRUS the GREAT.

BOOK I.

*The Preface.*

I Have often considered how many *Popular States* have been dissolv'd by those that would 'live under any Government rather than a *Democracy*; and again, how many *Monarchies* and *Republicks* have been subverted by the *Populacy*. Also, of those that have affected the *Supreme Power*, how some have, on a sudden, been utterly destroy'd, whilst others, though they have exercis'd an *absolute Dominion* for a long time, have yet been admired as Men wise in their *Administration*, and happy in their *Conduct*. It was also, methoughts, observable in most private Families, where the Masters have some of them numerous Attendants, and others

B

ye-

very few; yet can they never bring even *those* few to be entirely obedient to their Commands. Besides this, I considered that *Herdsmen* govern their Herds, and *Feeders* their Horses; and all those we call Keepers may properly be supposed to exercise a kind of Command over those Cattel they have under their Charge. And withall I observed, That all those Creatures are more ready to obey their *Keepers* than Men their *Governours*: for, their Flocks go what way they direct them, they feed in those Pastures they permit them, and refrain from those from whence they drive them, and are content that their *Feeders* should, at their own Pleasure, enjoy the *Fruits* or profits they afford: nor did we ever yet hear of any Flock that conspired against their *Keepers*, either so as to disclaim their own Subjection to them, or to deny them the use of the *Fruits* of their Increase; nay, they are more curst and untractable to all others than to those that have a Command over them, and have been advantaged by them; but Men set themselves to oppose none so much as those they conceive attempting to exercise a *Dominion* over them. Now when I had seriously debated these things with my self, I came, in the end, to this Conclusion, *That for Man to make himself Sovereign over all other Creatures, is more natural and easie than to govern Men.*

But, when I came to consider that there was a *Cyrus* of *Persia*, who held in Obedience many *Men*, *Cities*, and *Nations*, I was presently forced to shift my Thoughts, and take up with this Opinion, *That to govern Men, provided it were*  
done

done with *Wisdom and Skill*, was a thing neither utterly impossible nor very difficult. For, we know Men paid a voluntary Allegiance unto *Cyrus*; some that were distant from him many days, others many months Journey, some that never saw him in their Lives, and others that were sure they never should, were notwithstanding desirous and willing to obey him: for indeed, he so far excelled other Kings, were their Dominions either *Hereditary* or *Acquired*, that when the *Scythian* Emperour, though his People are innumerable, can't make himself Master of any other Nation, but could be content to be Sovereign of his own; the *Thracian*, if he could rule *Thrace*; the *Illyrian*, if he could command *Illyricum*; and the same we hear reported of other Countries, (for there are States, 'tis said, even at this day in *Europe*, free and independent) yet *Cyrus*, when he found some Estates in *Asia* obliged by no Laws but their own, coming upon them with an inconsiderable Army of *Persians*, he brought the *Medes* and *Hyrcanians* into a Voluntary Subjection: He totally subdued *Syria*, *Assyria*, *Arabia*, *Cappadocia*, both the *Phrygia's*, *Lydia*, *Caria*, *Phoenicia*, and *Babylon*. He commanded the *Bactrians*, *Indians*, and *Cilicians*, as also the *Sacans*, *Paphlagonians*, and *Megadines*, with innumerable other Nations, whose Names are not to be reckoned. He held in Obedience the *Greeks* in *Asia*, and setting to Sea, he mastered the *Cyprians* and *Egyptians*. Thus had he alone the Sovereignty over all these Nations; Nations as much Strangers to his Language as they were to each others: and notwithstanding

<sup>1</sup> A People of *Scythia*  
<sup>2</sup> *Asiatica*.  
*Ptol. l. 6.*

<sup>3</sup> *cap. 13.*  
<sup>4</sup> *Philadelphus*  
*vetus Interp.*

<sup>5</sup> *legit Maes-*  
*avdovot,*  
who are a  
People of  
the *Iuner*  
*he Asia. Ort.*



he could awe so great a part of the World with the dread of his Name, as that all men were struck with Astonishment, and none durst lift up an hand against him; yet could he withall raise in them such an affectionate desire of doing what should be grateful to him, that they were always ready to make his Will the measure of their Obedience. He made so many Nations his Dependents and Subjects, that what way soever one should set out from his *Royal Palace*, whether *East, West, North, or South*, to enumerate them all would be difficult. Concerning this great *Man*, so worthy our Admiration, I have made diligent search how he was *descended*, what his natural *Inclination*, and what his *Education*, whereby he became so excellent above all others in Princely Government: so that whatsoever, either upon Enquiry I have learn'd, or otherwise know of him, I shall endeavour to declare.

\*Ανστή-  
Cæτο.

Cyrus's Pa-  
rentage

Cyrus's Father (as is commonly reported) was *Cambyfes*, King of *Persia*; (now this *Cambyfes* was a Descendent of the Race of the *Perside*, so called in honour of *Persens*) and 'tis confessed on all hands, that his Mother was *Mandana*, Daughter of *Astyages* King of the *Medes*.

Now 'tis said of *Cyrus*, and he is renowned as such, even at this day among the *Barbarians*, that he was a man by Nature most graceful and affable, a great Admirer of Learning, and Lover of Honour; in pursuit of which, he would undergo any Hardship, and encounter any Danger.

And

And being, as is recorded of him, naturally qualified with such Ornaments both of Body and Mind, he was instructed in the *Laws* of the *Persians*, which seem chiefly to take care of, and design, the Advancement of the common Good. Nor do they begin there, or primarily intend that which the Laws of most other Cities do; for, They for the most part leave all Persons at their Liberty, to educate their *Children* as they please, and indulge the *Elder sort* the same freedom of living as they will: they enjoyn them, indeed, not to *commit Theft* or *Rapine*; not to *plunder* their *Neighbours*; to *strike no Man wrongfully*; not to *commit Adultery*; not to be disobedient to the *Magistrate*, &c. So that whosoever shall transgress against any of these Ordinances, the Law has provided a Penalty for him. But to prevent this, the Laws of the *Persians* make Provision betimes that no free-born Citizen there, may, even from the beginning, have so much as an Inclination to act any thing that is base or dishonourable. The method they take is this:

They have a Place called the *Free Court*, where are erected the *Palace Royal* and other Princely Edifices, from whence *Merchandise* and *Traders*, and the Clamours and Insolence of those kind of People are referred to another Place, lest their tumultuary Proceedings should disturb the decent Order, and corrupt the good Manners of those that came there to be instructed. This publick Place or Court aforesaid is divided into four parts; one whereof is for the *Children*, another for the *Young Men*, a third for those that are fully arrived at *Man's Estate*, and a fourth

for such, as by reason of their Age, are discharged from all *Military Duty*. Now, according to the Prescript of the Law, every one of these attends in his proper Place and Season. The *Youth*, and those that are at *Man's Estate*, early in the Morning, by Break of Day: but the *Elderly Men*, beside certain set Days to which they are bound, appear only there as every one's Occasions permit them. The *Young Men* being provided of light Armour, lodge about the Palace, except those that are married, whose Attendance is never required unless they are summoned; nor yet is it for their Credit to be often absent. Over each of these Divisions are twelve *Presidents*, because the *Persians* are divided into so many *Tribes*. Such of the *Old Men* are chosen to preside over the *Children*, as are supposed fittest to render them compleatly good and virtuous men. Over the *Young Men*, such of those at *Man's Estate* as are thought likeliest to make them the most gallant Persons. And over those at *Man's Estate*, such especially as may make them obedient to the Supreme Magistrate in what he commands, and ready to perform what he enjoyns. Nor are the *Old Men* without their *Prefects*, who are chosen purposely to inspect them, that they also may be faithful in the discharge of their Duties. I shall likewise particularly declare what by the Law is incumbent upon every Age to perform; that so it may the more evidently appear how solicitous and careful they are that the Subjects of their State may approve themselves right honest Men.

Now,

Now, the *Children* that come to these ' *Schools* ' Or Courts, employ their time in learning Principles of *Justice*, and for this purpose are said to attend as The Childrens Exercise. constantly here, as with us they do that go to learn *Letters*. Then for their Governours, they spend most part of the day in giving Judgment among them; for, even they, as well as men, have mutual *Indittments* and *Accusations* one against another, of *Theft*, *Rapine*, *Violence*, *Fraud*, *Slander*, and the like; and they certainly punish whomsoever they find guilty of any such crime; those also that, without any just Cause, are found to bring false *Accusations* against their Fellows. They condemn all those litigious *Wranglings* which create mutual *Animosities* and *Hatred* among men; especially they give Judgment against *Ingratitude*: so that when they know any one that has both *Ability* and *Opportunity* to be grateful, and is not, him they punish very severely; for that they believe, *ungrateful* men, above all others, to have no *Regard* of the *Gods*, their *Parents*, *Country*, or *Friends*. Besides, they look upon *Ingratitude* to be constantly attended with *Impudence*, and that is the great Incentive to all manner of *Lewdness* and *Debauchery*. Moreover, they instruct the *Children* in the Rules of *Sobriety*; to the acquiring of which, 'tis very conducive, that they have before their Eyes Examples of *Old Men*, that spend their days in *Moderation* and *Temperance*. They are taught also to yield *Obedience* to the *Magistrate*; to which they are mightily encouraged, by seeing the *Elders* so cheerfully obey the Higher Powers. They learn here likewise to be sparing

and moderate in their *Diet*, and to make them so, it contributes very much, first that they never see the *Old Men* depart to take any Refreshment before they are dismiss'd by their *Superiours*; and then, that they themselves receive their Sustenance, not from their *Mothers*, but from their *Masters* hands; and that too upon notice first given by the *President*. They bring with them from home for their ordinary Food,  *Bread*; and for their other meats <sup>ῥέσες</sup> *Cresses*: for their *Drink*, if any one thirst, they have an earthen Pot to draw up Water out of the River. They learn here also the use of the *Bow*, to shoot and to dart; and this is their Duty: this they practise till they come to the Age of *Sixteen* or *Seventeen*; from which time they are reckon'd among the *Ephēbi* or *Young Men*. Now they lead their Lives after this manner:

The Youth  
how employ'd.

For ten years after the time of their *Childhood* is expired, they lodge about the *Palace*, partly for the Safeguard of the City, and partly to make them vigilant and temperate; because at this Age especially, they seem most to stand in need of a strict *Discipline* and *Governance*. In the day time they wait chiefly upon the *Magistrates*, to be employed, if any Concern for the Publick call for their Service: and, when occasion requires, they all give their Attendance about the *Palace Royal*. Whensoever the *King* goes forth to hunt (and that he does often every month) he leads out with him half his Guards: now all that attend upon him must have a *Bow* and *Arrows*, with a *Quiver*; a short *Dagger* or <sup>ῥομφαία</sup> *Cymitar* in a Scabbard, besides a light *Target* and two *Javelins*,

*Javelins*, the one to dart at a distance, and the other (if need be) to use at hand. They are careful to keep up this kind of publick Hunting, where the King in Person, as in the Wars, is their Leader (who both hunts himself, and takes care that others do so too) upon this account; because they look upon it to be the best Preparatory for, and truest Relembance of *Military Discipline*: for, it brings them to a Custom of rising early in the Morning, it inures them to undergo Heat and Cold, and exercises them with travelling on Foot and Running. Besides, they are obliged to shoot at, and dart the *Wild Beast* wheresoever they meet him; and many times it can't chuse but quicken and raise their Courage when they encounter some fierce and noble Prey, for they must strike those that make at them, and avoid those that eagerly assault them: so that it is hard to find any one Action in *War* that is not represented or matched in *Hunting*. Those that go forth to hunt, have (as is but fitting) a larger Proportion allowed for their Dinner than the Children; but in other Respects they fare alike. Whilst they have Game they must not dine; but if they are forced to tarry long for their Game, or are otherwise willing to continue their *Chase*, then they eat their Dinner for Supper, and the next Day hunt till Supper-time again, accounting those two days but for one, because they spend only the Portion allotted for one: now this course they take, so to accustom themselves, that in War, if need require, they may be able to do the same. These *Young Men*, if they take any thing in Hunting, that they have for

\* ὁ ἴσως.

for their *Repast*; if nothing, their *Cresses*. But now, if any man imagine they fare hard because they have nothing to eat with their Bread but *Cresses*, and only Water to drink; let him but consider how savory is a *plain Cake*, or piece of *Bread* to one that is hungry, and how delicious *Water* is to him that is thirsty.

As for the rest of the *Guards* that remain at home, besides that they diligently practise themselves in other things which they learn'd whilst yet *Children*, they exercise themselves in *shooting* and *darting*, in which they are continually striving to excell one another. They have also their publick *Games* and *Contests*, and *Rewards* appointed for the *Victors*: and look what *Tribe* abounds with the most understanding, valiant, and obedient *Subjects*, not only their *Governour* for the time being, but he also that instructed in their *Childhood*, is highly magnified, and honoured by the *People*. These *Young Men* likewise that stay behind in the *City*, if there be any occasion either for a *Guard*, or to search after *Malefactors*, or to apprehend *Robbers*, or any thing else that requires *Strength* and *Dispatch*, are always employ'd by the *Civil Magistrate*. These are the Exercises of the *Youth*, who after they have thus employ'd these ten *Years*, are taken into the Number of *Compleat Men*; and then, for twenty five *Years* following, the *Course* of *Life* they lead is this:

παιδείας

The Mens  
Exercise.

At first, as the *Young Men* do, they attend the *chief Magistrates*, ready to be put upon *Duty* whenever the *Exigency* of *Publick Affairs* calls for *Men* of approved *Wisdom* and *Courage*.

And

And if upon occasion they are summon'd to go out to *Battel*, they that are under this *Discipline*, go not out, as before, arm'd with *Bows* and *Lances*, but with *Weapons* fit to grapple with at hand; such are a *Breast-plate* about their *Breasts*, in their left hand a *Shield*, as the *Persians* are usually represented, and in their right hand a short *Sword* or *Cymitar*: these are they out of which they chuse all the *Magistracy*, except only the *Childrens Governours*. Now when they have compleated these five and twenty years, they may be supposed to be somewhat upwards of *Fifty*; from which time they commence *Elders* both in *Name* and *Fact*.

These *Elders* henceforward go no more out of their own *Country* to the *Wars*, but remaining now at home, are to determine all *Controversies* that shall arise, both *Publick* and *Private*, to give *Judgment* in matters of *Life* and *Death*; to whom also belongs the *Election* of *Magistrates*: and if any of the *Young Men*, or those of *maturer years*, neglect to discharge their *Duty* as by *Law* injoyned; against all such *Persons*, either the *Presidents* of their respective *Tribes*, or any else that will, bring their *Presentments*: where, upon hearing the whole matter, the *Elders* discard them; and he that is thus thrown off, leads the residue of his *Life* in *Infamy* and *Disgrace*. But now, that the whole *Persian Polity* and *Government* may appear more plain and easie, I shall recollect a little what I have delivered; which I shall be able to comprise very briefly in regard of what has been already spoken.

The

A Summary  
of the  
foregoing  
Discourse.

The *Persians* then are reported to be in number about *a hundred and twenty thousand*; and none of all these are by Law debarred from honourable *Employments* and *Offices of State*: for, all *Persians* in general are at liberty to send their *Children* to these publick *Seminaries of Justice*; although they only are sent thither whose *Parents* are of Ability otherwise to breed them up at their ease; and they that can't do that never send them. Now, they that in their *Childhood* have undergone the Discipline of these *Publick Teachers*, may improve themselves afterwards among the *young Men*, which Privilege the Law denies to those that have not. Likewise, such of the *Youth* as have gone on constantly to perform what the Law requires, may proceed yet higher in the Society of those of riper years, and have equal share with them in *Honours* and *Preferments*. But they that have never gone through this *Institution* in either Capacity, either as *young Men* or *Children*, are by no means admitted into Fellowship with them that are arrived at the perfect State of *Manhood*. They also that among the full *aged Men* have in all Respects acquitted themselves unblameably, are thereupon received into the number of the *Elders*: so that such only are constituted *Elders* that have gone through all manner of honest and laudable *Employments*. This is their *Polity*, this their *Constitution*, which they that live up to, are esteem'd the best of Men. There are yet amongst the *Persians* some Remains of the *Moderation* they observe in receiving their Food, and their *Labour* in digesting it: and even at this day is reputed among them a thing

a thing not only shameful to be *spitting* in *Publick* and *blowing the Nose*, or to appear puff'd up and swollen, but scandalous also so much as to *make Water*, or to perform any such like *Offices of Nature* so as to be seen of Men; which could never be practicable did they not use a strict Temperance in their Diet, and by a constant Industry so work out their *gross* and *sluggish Humours* that they should waste themselves some other way. This is what I have thought fit to say of the *Persians* in general. Now I shall proceed more particularly to declare the Noble Acts of *Cyrus*, beginning even from his *Childhood*: in prosecution of which Design I first entered upon this Discourse.

*Cyrus* then, till he was twelve Years old and somewhat upwards, was trained up and educated in this sort of *Discipline*; and had manifestly the Preheminence of all his *Fellows*, both in quickness to apprehend what he was taught, and also in acting every thing with a graceful and *Man-like Mien*. About this time King *Astyages* sent for his Daughter *Mandana*, and *Cyrus* her Son, whom he earnestly desired to see because he was fam'd for a very lovely and vertuous Youth. She immediately obeys her *Father's* Commands, and brings with her, her *young Son*; who was no sooner arrived and knew *Astyages* to be his *Grand-father*, but presently (as a Child whose Nature prompted him to *Duty* and *Affection*) he salutes him like an *Acquaintance* of a long standing, and embraces him as if he had been a familiar Friend: and seeing him, as the Fashion

Ὁ κὺρ-  
δὺς.

Fashion of the *Medes* is, with his *Eyes painted*, his *Face* beautified with counterfeit *Colours*, and his head adorned with *borrowed Hair*; (for all these *Devices* they use, besides their *purple Robes*, their rich *Vestments*, their *Chains* about their *Necks*, and *Bracelets* on their *Arms*; whereas the *Persians*, such especially as remain at home, are even at this day in their Apparel very plain and ordinary, and frugal in their Diet.) *Cyrus*, I say, seeing *Astyages* in all this Gayety, O Mother, says he, fixing his Eyes upon him, what a comely *Grandfather* have I! And when she asked him whether he thought was the more lightly Person, his own *Father*, or *Hers*? Verily Mother, replied he, my *Father* greatly excells all the *Persians*; but of all the *Medes* I have yet seen, either in my Journey, or since my Arrival, this my *Grandfather* is exceedingly the most goodly and graceful Man. Then *Astyages*, in return, embracing him, arrayed him in a costly *Robe*, and put upon him the honourable Ornaments of *Chains* and *Bracelets*: and whenever he went abroad he took him with him, having mounted him on an Horse with *gold Trappings*, as he himself was used to ride. And *Cyrus*, as he was a Child of a great deal of Gallantry and Honour, was very much taken with his *Robe* of *State*, and highly pleased with the Exercise of *Horsemanship*: for *Persia* being a mountainous and craggy Country, 'tis very difficult to breed *Horses* there, and dangerous to ride them; so that among them 'tis a rare thing so much as to see one.

Now

Now when *Astyages* was sat at Supper with his *Daughter* and *Kinsman*, being desirous that the *Child's* Entertainment should be as grateful and pleasing as might be, the more to take him off from longing homeward; he caused divers sorts of *Dishes*, serv'd up with variety of the most exquisite *Sauces* and *Dainties* to be set before him. <sup>ἐμὲδυν-  
τα.</sup> Whereupon, *Cyrus*, as is reported, brake out into these Words; O my Lord, says he, What <sup>His Dis-  
courses at</sup> a trouble do you create your self in this Supper, if you must reach out your hand to every one of these *Dishes*, and taste of all these sundry meats? Why, says *Astyages*, don't you esteem this a much better Entertainment than you have in *Persia*? By no means, my Lord, replied *Cyrus*; for we have a much more natural and easie way to satisfy our Appetite than you: only *Bread* and a little *Flesh* suffices us, whereas you *Medes*, though you aim at the same thing, yet going about this way and that way, with many windings and turnings, you scarce at last procure that, which we, long since, with so much ease attained. But to us, my *Child*, quoth *Astyages*, this wheeling about and wandring is not at all tedious; and you also, do but only taste, will confess these *Dainties* to be most delightful and savory. Yea, but methinks quoth *Cyrus*, you your self, my Lord, seem even to disdain these *Delicacies*. Then *Astyages* asking him, why thinkest thou so, *Sweet-heart*? because, says he, after your taking *Bread* I never observe that you wipe your *Hands*; but no sooner do you touch any of these *dainty Dishes* but immediately you make clean your Fingers with your Napkin, as if

if you were really concerned and offended that you had meddled with them at all. To which *Astyages*, If that be thy Conceit, *My Dear*; come however eat liberally of the *Flesh-meats* that thou may'st return home a lusty Young Man: and presently ordered divers sorts of *Flesh*, both *tame* and *wild*, to be set before him. Which *Cyrus* perceiving, Does your *Majesty*, says he, bestow upon me all this Variety to dispose of as I please? Yea verily, replied *Astyages*, all this I freely give thee. Then *Cyrus* taking the several Dishes, bestowed them all amongst his Grandfather's domestick Servants, using to every one these or the like Expressions; This I bestow on thee for thy Diligence and Willingness to teach me to ride: and on thee this (which is what at present I have) for the *Javelin* thou gavest me: take thou this Donative for the good and faithful Service thou dost my *Grandfather*: and thou this because thou dost reverence and honour my *Mother*. And at this rate he continued till he had distributed amongst them all the *Flesh-meats* that were set before him. Whereupon *Astyages* thus bespake him; But why gavest thou nothing to *Sacas* my *Cup-Bearer*, who is greatly my Favourite? Now this *Sacas* was a very graceful Person, and had an honourable Employ to introduce such as had business with *Astyages*, and to deny those admittance whose Visits he thought unseasonable. To which, *Cyrus*, as he was a Child not easily abashed, very smartly made this Reply: And why, good Sir, have you such a value and esteem for this Fellow? Why, says *Astyages*, see'st thou not how neat-

neatly he performs, and handsomly becomes his Office; for these *Kings Cup-bearers* serve up their Wine with a singular Grace, and have a delicate hand at filling it out. They present their *Cup* bearing it so betwixt three Fingers, that they may the most easily and commodiously deliver it to him that is to drink of it.

To whom *Cyrus*; Let your highness then command *Sacas* to give me likewise a *Cup*, that I also filling out dexteriously to you, may, if possible, obtain your gracious favour and Affection. Which, when according to *Astyages's* commands, he had received, immediately he cleansed it, and wash'd it very carefully, as he had observed *Sacas* to do: and then putting on a settled and composed countenance, he presented it with such a pretty gentle behaviour that made both *Astyages* and his *Mother* break forth into a great Laughter. And he himself laughing out for Company, ran presently to his *Grandfather*, and imbracing him, cryed out: Now *Sacas* thou art utterly ruin'd: I shall thrust thee out of thy Honour and employment. For I shall not only in other respects discharge this Office as well as thy self; but also forbear to *drink* up the *Wine*. For they that are *Cup-bearers* to these *Kings*, when they present a *Bowl* of *Wine*, first pour out some of it into a *Taster* in their left hand, and drink it off, to the end that if they have *poysoned* the *Wine* they may be sure not to escape unpunished. Then said *Astyages* sportingly; But why *Cyrus*, seeing you imitate *Sacas* in other things, did you not also drink off the *Wine*? Because, said he, I was heartily afraid lest *Poyson* might have been infused into the Vessel.

C

For

For when upon celebration of your *Birth-day* you entertained your Friends, I was then fully convinc'd that this Fellow gave you *Poyson* to drink. But how, my *child*, quoth *Astyages*, didst thou discover this? Because, replyed he, I saw you strangely disordered both in Body and Mind. For in the first place, what you strictly injoyn us *Children* not to do, that you your selves acted. All of you set up such a *confused Clamour* that you could not understand one another. You *sung* most absurdly and ridiculously. And would swear such a one *sung* most incomparably when you never heard him *sing* at all; every one was magnifying his own *strength* and *activity*; and when you rose up to *dance*, you were so far from observing your *Measures* or *Time*, that ye were hardly able to stand upright. All of ye totally lost your Senses; you forgetting that you were a *King*, and they that they were your *Subjects*. Then did I first learn that this was the time when every one talk'd what and as much as he pleased; for your Tongues were in perpetual motion. Whereupon *Astyages* returned, Pray tell me, my *Son*, is thy *Father* never distemper'd with Wine? No, I assure you, said he, never. But how, quoth he, does he do to avoid it? He drinks only, answer'd *Cyrus*, to quench his thirst, and receives no other Prejudice by it; for, believe me Sir, he has no *Sacas* to be his *Cup-bearer*. Hereupon his *Mother* spake unto him; And why, *Child*, are you so violently *Sacas's* Enemy? Because, said he, I protest I hate him perfectly: for, many times, when I am very desirous to visit my *Grandfather*, this pestilent Fellow

low denies me Admittance; therefore I humbly beg that I may have him entirely at my Command but for three days. And how, said *Astyages*, wouldst thou exercise thy Authority over him? I would, replied he, take up my Station in the very Passage where he used to stand; and when he had a mind to come in to his *Dinner*, by no means, I would cry out, here is no Entrance for you yet; my *Grandfather* is taken up with business: When he would come in to Supper, I would say, he is now in the *Bath*: When he was exceeding hungry and fain would eat, I would tell him he was then *accosting* the *Ladies*; till with such Excuses I have deluded and put him off as he uses to serve me when he denies me access to your Person. Such Merriment and Pastime did *Cyrus* his Discourse create them at Supper. And at other times very difficult was it for any one to be before-hand with him in observing and executing whatsoever his *Grandfather* or *Uncle* commanded: so over-joyed was he if with his utmost Service he could do any thing that was grateful and acceptable to them. *Cyrcares.*

Now when *Mandana* was preparing for her Return into *Persia*, *Astyages* besought her that she would leave behind her *Cyrus* her Son. To which she answered, That she was ready in all things to comply with her *Fathers Requests*; but to leave the *Child* there against his own Will she thought was very hard. Then spake *Astyages* to *Cyrus*; My Son, if you will tarry here, in the first place, it shall not be in *Sacas's* power to deny you Access to my Person, but whensoever you please you shall have free Admittance; and



the more frequent your Visits are the more acceptable will they be. My *Horses*, and whatever else you please, shall be wholly at your Service: and whensoever you depart, you shall command with you which of them you like best. For your *Diet* you shall be left at your liberty to take such course as to you shall seem most consistent with *Moderation* and *Sobriety*. The wild Beasts at present in my *Park*, and what others of all sorts I can procure, shall be entirely yours; which, as soon as you are grown an expert *Horseman*, you shall chase, and with Darts and Arrows so baffle and over-throw them, as strong and well-grown men are used to do. I will provide also young *Gentlemen* to be your *Sport-Companions*: and briefly, whatever else you desire, only let me know your Mind, and you shall not fail to be gratified in your Request. When *Astyages* had thus made an end of speaking, *Cyrus's* Mother demanded of him, whether he would depart or stay; and he, without any hesitation, readily replied, He would choose to stay. Then his *Mother* further demanding of him the Reason of his choice, he gave this, Because, said he, at home I have the Repute, and that deservedly, of the most compleat Artist at *Shooting* and *Darting* of any of my *Companions*; but here, as to *Riding*, I am very sensible, how much inferior I am to the rest of my *Associates*; which, when I reflect upon, I assure you, I am exceedingly dissatisfied. Now if I stay here and learn to be a good *Horse-man*, I believe, when I come into *Persia*, I shall easily surpass the best *Foot-men* there; and whenever I return again in-

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to *Media*, having got the Name, even among skillful Riders, of a perfect Master in *Horsemanship*, I will endeavour to aid and assist my *Grandfather* in his Wars. But how, my Child, answered his Mother, will you learn *Justice* here, seeing your *Teachers* are in *Persia* that should instruct you therein. To which *Cyrus* replied, I perfectly understand it already. How know'st thou that, quoth *Mandana*? Because, said he, my Master made me a *Judge* over others, as one already exact in the Administration of *Justice*. And once in the Decision of a Controversie I was punished for not giving *Judgment* aright. The Case was this:

“A great Boy that had a scanty Coat strip'd  
 “another little Boy that had a large Coat, putting his own upon the little one and the little  
 “ones Coat upon himself. Now I sitting as  
*Judge* in this Case, resolved, That for either of them to have the Coat that fitted him was fairest and best for both *Parties*. For this Sentence my Master punished me, telling me withall, that should I be appointed to judge in matter of *Convenience*, then I ought to proceed thus: but where you are to determine whose *Garment* it is, here, said he, you are to consider who has the *Propriety* and *Right of Possession*; whether he in Justice ought to enjoy it that by Violence has taken it away, or he that has made it, or bought it with his Money. For said he, adding further, what is just that is also *lawful*; and what is contrary to *Law* is *Violence*: so that in every definitive Sentence, the *Judge* ought especially to regard what the *Law* directs. And thus, Mother, said

The Judgment of  
*Cyrus*.

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he,

he, I am pretty well versed in all things that concern the *Distribution of Justice*; wherein, if in any point I am defective, my *Grandfather* here will instruct me. But, my Son, said she, your *Grandfather* does not allow that to be *Justice* here, which passes for *Law* among the *Persians*. For he, among the *Medes*, has made himself *Lord* and *Proprietary* of all they have; but among the *Persians*, to oblige an Equality is look'd upon to be just. And your *Father*, as he is the Principal in making Statutes and Ordinances for the *State*, so he himself is the first that receives and observes them; making that his *Rule* to walk by, not what his own *arbitrary Pleasure* suggests, but what the *Law* prescribes.

How then will you escape being chastised almost to Death, if, when you return home, instead of *Kingly Government* you have imbibed from him the Principles of *Tyranny*, the very Nature whereof is to hold it necessary that *One* should have more than the *whole Community* besides. Yea, but my *Grandfather*, said *Cyrus*, is so powerful and persuasive as to teach People rather to be content with a *little* than to covet *much*: for, don't you observe how *he* has taught all the *Medes* to rest satisfied with less than *himself*? Therefore be of good cheer, *Mother*, said he, and assure your self, that my *Grandfather* will so instruct me also, as well as his own Subjects, that when *he* dismisses *me* I shall by no means covet to possess *more* than others.

These, and many things of the like Nature, did *Cyrus* utter; when in Conclusion, his *Mother Mandana* departing, he carried behind, and was

His witty  
Answer.

was there brought up in *Astyages's Court*: where he quickly grew into such an Acquaintance with his *Associates*, that he became their most familiar and intimate Friend; and in a short time, what by his Deportment and Civility toward *them*, and what by those evident Expressions of Love he shewed to their *Children*, he gained so much upon the Affections of their *Fathers*, that if they had any Suit to the *King*, they laid their Commands upon their *Children*, that they should intreat *Cyrus* to sollicite their Business for them: and he (such was his obliging and generous Temper) whatsoever his *Companions* desired of him, made it especially his own Business to get theirs dispatch'd. Now *Astyages* had it not in his Power to deny *Cyrus* any thing wherein he might comply with and gratifie his *Requests*: for, once when he was in a fit of Sickness, he never gave over his attendance on him, nor forbore to shed Tears for him; so that every one plainly perceiv'd how mightily concern'd and fearful he was lest his *Grandfather* should dye. If in the Night-time he call'd for any thing he wanted, *Cyrus* was the first that perceived it; and being more watchful and sedulous than the rest, he immediately rose up, and administred such things as he thought proper for, and acceptable to him: by which means, he so won the heart of *Astyages*, that he could command of him what he pleas'd.

*Cyrus* perhaps was a little too full of Talk and liberal of his Tongue: which was partly the Effect of his *Education*, he being obliged by his *Teachers* to render a Reason for every thing he

did, and to exact the same from others when he sat in *Judgment* amongst them; and partly because, he desiring to improve in Knowledge, was both himself always very inquisitive with those about him, how the Affairs of the World went; and also, whatsoever Questions others put to him, so brisk and active was his *Wit*, he ever had an Answer ready for them; all which Circumstances caus'd him to abound with words, and made him naturally very *talkative*. But as in those that are very young, though they are already grown up to a considerable Stature, yet still there appears in them something *juvenile* and *childish*, that discovers and betrays their tender years; so *Cyrus's* superfluity of Discourse was not an Argument of too much Confidence and Boldness in him, but only of Innocence and good Nature; insomuch, that to hear him still go on freely in his *Talk*, was, to those about him, more grateful than his *Silence*. But in process of time, as he grew up, and added to his Stature more maturity of Years, he began to be more sparing of his *Words*, and more calm and sedate in his *Expression*; and withall became so modest and bashful, that he wou'd even blush when he met with any *elderly Person*: he also quite left off that over-forward and familiar kind of way of intruding himself into all Companies without *Consideration* or *Distinction*; whereby he became indeed more quiet and reserv'd, but nothing the less acceptable at their Meetings and places of Resort: for, of all their *Games* and *Disputes*, wherein *Young Men* usually make tryal of, and prove their Equals, he never challenged his

*Compa-*

Τὸ συνολο-  
νῶδες.

*Companions* in any wherein he believed himself *Superiour*; but where he certainly knew himself overmatch'd, there he would be sure to give the first Onset, and declare he would perform the *Exercise* better than they. He began also now to leap up, and mount readily on Horse-back, and from thence to practise shooting and darting, when he was yet but a very unexperienc'd *Rider*; and if at any time he were out-done and worsted, he would especially be jocular and pleasant upon himself. He never shrunk back or desisted upon a Defeat, but would still be making fresh Essays and Attempts, that he might grow more and more expert in the performance of those Exercises wherein he had been overcome and mastered; so that in a short time he not only equal'd his *Fellows* in the business of *Horse-manship*, but such was the pleasure he took in it, he quickly excelled and surpass'd them. Nor was it long before he had, what with chasing and shooting, so wasted and destroyed the wild Beasts in the *Park*, that *Astyages* was at a loss to procure Game for him. Now when *Cyrus* perceived that *Astyages*, though he were very desirous, was not able to supply him, What need you, said he, be thus solicitous and thoughtful for my Entertainment? Only send me forth to hunt with my *Uncle*, and every wild Beast I meet with I will fancy you have kept up for my Exercise and Diversion: and though he longed extremely to be abroad at his Game, yet cou'd he now no longer request any thing so earnestly as when he was a Child, but was rather tardy and backward in his Visits to his *Grandfather*: and

*Cyaxares,*  
his Mother's  
Brother.

and whereas before he had a Pique against *Sacas* for refusing to introduce him, he was now become a *Sacas* to controul himself; for, he never went in to him now unless he were beforehand assured that it was a proper time; and he intreated *Sacas* that he would always signifie to him when his Visit would be seasonable, and when not; so that *Sacas* now, as well as all others, exceedingly loved and admir'd him.

*Cyrus a  
Lover of  
Hunting.*

When *Astyages* came to understand how very earnest he was to go a hunting abroad, he sent him forth with his *Uncle*, and with them a Guard of *Elderly Men* on Horse-back, to keep him out of hazardous and dangerous places, and secure him from the more savage sort of wild Beasts, if any such chanced to approach them. *Cyrus* therefore was very inquisitive with those that attended him, which sort of Beasts he might not come near, and which he might boldly pursue: They told him, that *Bears*, *Lyons*, *Boars*, and *Leopards*, had torn in pieces many that had adventur'd to approach too near them; but that *Stags*, *Goats*, *wild Sheep*, and *Asses*, were nothing so mischievous and hurtful; and withall warn'd him, that he must have equal regard to avoid perillous Places as to shun the feeblest Beasts; for that many Men had already, Horse and all, fall'n headlong down from Rocks and Precipices.

To all these Cautions *Cyrus* was very attentive; yet no sooner had he espied a Hind skipping before him, but, regardless of whatever he had heard, he was instantly in close pursuit of her, minding nothing more but which way she fled;  
info-

insomuch, that his Horse, by a kind of a Leap, fell upon his Knees, and *Cyrus* was in danger to be thrown over his Neck; however, with much ado he made a shift to sit him, and the Horse recovered his Legs. As soon as he came into the Plain he hurl'd his Dart at the Hind and overthrew her, a goodly Beast, and a large one; whereat he did not a little rejoyce. But his *Guard* that attended him, riding up to him, check'd him sorely, shewing him to what danger he had expos'd himself, and telling him withall, they would complain of him to his *Grandfather*. *Cyrus* hearing them say so, alighted off his Horse, and stood still somewhat troubled in mind and disturb'd, when immediately hearing a great shout, like one in a sudden Transport, he re-mounted; and seeing a wild Boar making furiously at him, he rode up against him, and threw his Javelin with such dexterity, that he hit him on the Fore-head, brought him down, and master'd him. Hereupon his *Uncle* also seeing his adventurous Rashness, reprov'd him; who notwithstanding his Rebukes, request-ed him that what he had taken in hunting he would give him leave to carry home and present it to his *Grandfather*. To whom his *Uncle* reply'd, If he should know that you had chased these Beasts, he would not only check you, but reprehend me also for permitting you. Let him, said he, even scourge me if he please, provided I may only make him this Present: and you, *Uncle*, if it be your Will, only gratifie me in this, and inflict on me what Punishment you think fit. In Conclusion *Cyaxares* told him,  
You

You may use your own Pleasure, and do as you list, for you are become already as it were a *King* over us. So *Cyrus* brought the Prizes he had taken, and presenting them to his *Grandfather*, told him, he had hunted those for his sake: as for his Darts he shew'd them not, but laid them, all bloody as they were, in such a Place where he thought his *Grandfather* must needs see them.

Then said *Astyages* to him, I accept gladly, my *Son*, whatsoever you offer me; but yet I stand in no such need of any of these, as to purchase them with the hazard of your *Person*. My *Lord*, saith *Cyrus*, if you need them not, bestow them upon me, that I may distribute among my *Companions*. *Astyages* replied, Take, my *Son*, not only these, but if there be any thing else you desire, dispose of what, and to whom you please. So *Cyrus* took them, and bestowing them among the *Young Men* his *Companions*, spoke to them to this effect.

How did we, my *Sport-mates*, trifle and be-fool our selves when we chased the Deer in the Park! to me it seems much the same as if a man shou'd go to hunt in a *Prison*, and have his Game in *Fetters*: for first they were confin'd to a very narrow Compass, then they were some of them *little*, *lean*, and *shabby*, others *lame*, *maim'd*, and *dismember'd*; whereas the Wild Beasts in the Mountains and open Fields, how *comely*, how *large*, and in what good *plight* they appear'd. The *Stags* and *Harts*, swift as winged Fowl, mounted up into the Air; the *Wild Boars* made up at us, and assaulted us, as stout and valorous Men

Men use to do, and were of so large a size that a Man could not possibly miss them. In short, these *Beasts* seem in my eye, though dead, more fair and goodly than those others, though alive, that are shut up close and impaled. But what think you, quoth he, Will your Fathers give you leave to hunt? Yes, very readily, reply'd they, if *Astyages* but command it. But who, said *Cyrus*, shall move *Astyages* on your behalf? Who, return'd they, is more proper for it, and more likely to prevail than your *self*? As for me, says he, I protest, I know not how, I am become such a strange kind of Man, that I am no longer able to speak to my *Grandfather* as I ought, nor look him in the face as becomes me; insomuch, that I am afraid if I go on at this rate, I shall in the end prove altogether blockish and stupid; and yet when I was little, methought I was very forward to speak, and had Tongue enough. Then the *Youths* reply'd, This is but bad News for us, if when we stand in need of your Assistance you can do nothing for us, but we must be forced to desire that of another which is most proper for *you* to effect. When *Cyrus* heard this, being grieved at the very Heart, without answering a Word, he departed; and arming himself with Boldness, he went in to *Astyages*; and having first considered with himself how he might make his Address to him so without offence as to obtain what he requested in his *own* and his *Associates* behalf, he thus began; If any one of your domestick Servants should run away, and be again apprehended, tell me, *Grandfather*, how would you treat

treat him? How else, said he, but force him like a Slave, to work in Fetters? But suppose he should return of his own Accord, how would you treat him then? How think'st thou, said he, but that having first caused him to be well scourg'd, that he might do so no more, receive him afterwards, and treat him as I had used to do. Then said *Cyrus*, 'tis high time for you to set about it and scourge me; for I have a design to run away, and take my *Companions* with me a hunting. Well, quoth *Astyages*, 'tis honestly done however to give notice of it before-hand; for now I will lay my Commands upon you not to stir from home. Would it not be a pretty business, if for a piece of hunted Flesh I should suffer my *Daughters Son* to wander abroad and be lost. When *Cyrus* heard this, in obedience to his *Grandfathers* Commands, he tarry'd at home, but with a sorrowful Heart and sad Countenance kept still Silence, and spake not a Word. Wherefore, when *Astyages* perceiv'd how strangely griev'd and discontented he was, being willing to gratifie and comply with him, he takes him out to hunt; where having summon'd to attend him, a considerable Number both of *Horse* and *Foot*, together with the *Young Men*, and forcing the wild Beasts into the open Plains, he made it a great and solemn Day of *hunting*. And being present himself in *Royal Equipage*, he straightly commanded that none should presume to shoot before *Cyrus* had taken his Fill of the Game. But *Cyrus* not enduring that he should forbid others, If you desire, *Grandfather*, quoth he, to make my Sport please to come, permit all these

these my *Companions* to pursue the Game, and with their utmost Art and Strength to contend which of them shall behave himself best. Then *Astyages* gave them all leave to hunt, and himself stood still and beheld how eagerly they encountred the wild Beasts, what Strife and Contentment they used in pursuit of, and striking their Darts at them. Exceedingly pleas'd he was with *Cyrus*, who could not contain himself for Joy, but like a true-bred generous <sup>Gr. οὐδ-</sup> *Son of the Game*, still as he drew nearer any wild Beast <sup>λάνη.</sup> would set up a full Cry, animating and encouraging every one by Name: great delight also did he take to see him laugh at, and deride one, and without the least shew of envying or repining, magnifie and commend another. At last having taken much Game, *Astyages* departed; and from thenceforward (so highly was he pleas'd and satisfied with *this Hunting*) as often as his Affairs permitted him, he would go abroad with *Cyrus*, and for his sake, among many others, he would take the Youths also to accompany him. Thus spent *Cyrus* the greatest part of his time, wherein he was the Author of much Pleasure to, and did good Offices for all men; but was instrumental in no mans Hurt or Disadvantage. Whelp.

Now it happened that about the fifteenth or sixteenth year of his Age, the Kings Son of *Assyria*, being just upon the point of Marriage, was greatly desirous to hunt at that time. And understanding that in the Frontiers between *them* and the *Medes* were wild Beasts good store, which by reason of the Wars had been undisturb'd, his

his Pleasure was to go thither; where, that he might follow his Game without Danger or Molestation, he took with him a great number of light Horse-men and Targeteers, who were to drive the wild Beasts out of the rough woody Places into the Plains and Champion Fields. And being come as far as his frontier Towns and Garisons, he ordered a Supper to be made ready there, intending to hunt early the next morning. And in the Evening there came out of the City a Supply both of Horse and Foot to relieve the former Garison; so that now he thought he had a considerable Army, having two Garisons conjoyn'd, besides abundance of Horse-men and Foot-men which he brought with him: wherefore, upon Deliberation, he concluded it best to make an Inroad into the *Medes* Country, and fetch Game from thence, both because his Hunting would seem more noble and gallant, and also he conceiv'd that by this means he shou'd have greater plenty of Beasts for *Sacrifice*. Thereupon, early in the Morning he led forth his Army, and leaving his Foot imbattel'd thick on the Borders, he with his Horse advanced forwards to the *Fortresses* of the *Medes*, where he stay'd, with the better and greater part of his Forces, lest the *Medes* *Garisons* should sally out, and make head against those that were stragling and ravaging about the *Confines*. Then he sent out several Parties of forward and daring men to disperse themselves, some one way and some another, giving them in Charge, that what Game soever they met with as they rang'd about, they should drive the

the same to *him*; which they accordingly perform'd.

When notice was given to *Astyages* that the Enemy had entred his Country, himself, with those that were about him, march'd out to relieve and defend the *Frontiers*; and his *Son*, with such a number of Horse-men as were in readiness, attended him: he likewise issued out his Commands to all others, that they should come forth and assist him. Now when the *Medes* saw the *Assyrians* thus numerous and in good order, their Horse-men in a quiet Posture not changing their ground, they themselves also made a stand. And *Cyrus* seeing others unanimously contributing their Assistance, he himself likewise did the same, then *first* appearing clad in Armour, when he did not yet so much as expect what he so earnestly desir'd, that he shou'd bear Arms. A compleat Suit of Armour it was, well besitting him, which his *Grandfather* had commanded to be made exactly to his Body. Thus gallantly accoutred, and well mounted, forth he rode; whom when *Astyages* saw, he wondred who, or what put him upon coming thither; but withall commanded he should now tarry with him. And here when *Cyrus* had discovered a number of Horse standing afront them, he enquired, Are those, *Grandfather*, says he, our Enemies yonder, that sit quietly on their Horse backs? Yes, said he, those are our Enemies. And are those too, quoth he, that beat about and drive the Prey before them? Yes, and they also. Then replied he, Verily *Grandfather*, they are, in appearance, but base, abject

*Cyrus first  
puts on  
Armour.*

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Fellows, and mounted upon very *Jades*, though they thus spoil and carry away our Goods; therefore it is very requisite that some Party of us should issue out, and set upon them. But, said he, seest thou not, *my Son*, what a mighty Troup of Horse stands yonder in Battel Array, who, if we shou'd out, in pursuit after them, would intercept and cut us off? Besides, our Strength as yet is not considerable. Yea, but if you will abide here, reply'd *Cyrus*, and recruit your Forces, these, for their parts, will be so afraid, that they will not dare to stir; and they that are carrying away the Spoil, will immediately quit their *Prey*; when they see any Party of us advancing to charge upon them. And when he had thus said, *Astyages* thought he spoke something to the purpose: admiring therefore his prudent Circumspection and Vigilance, he commanded his *Son* to draw out a Party of Horse and pursue those that were driving their Booty before them; and as for these, I, said he, will fall upon them if they once stir to make head against you: so that they shall be forc'd to have an Eye this way to observe our motions.

Then *Cyaxares* leading out a Company of the stoutest men, and best mounted, advanced towards the Enemy; whom as soon as ever *Cyrus* perceived marching forward, he also immediately sallied out and march'd with them; when getting in the head of them, he led them on a great pace, *Cyaxares* himself following close after, and the rest not far behind. Now when these *Freebooters* saw them approach near, they quickly left their *Prey*, and fled: But *Cyrus* especially, and

*Cyrus's* reasonable advice.

*Cyaxares.*

*Cyrus's* Gallantry.

and his Followers, intercepted them; and such of them as they over-took they presently slew; but such as by shifting and turning out of the way, had escap'd them, those they closely pursu'd, and never desist'd till they had taken some of them Prisoners. And as a generous *Hound*, not yet train'd up to the *Game*, flies eagerly and rashly at the *Boar*; so *Cyrus* rush'd on, minding only how he might strike him he could easiest reach, wholly regardless of any thing else.

Now the Enemies, as soon as they saw their *Fellows* thus distress'd, brought on their whole Body, supposing they would give over their Pursuit when they saw them coming upon them. But *Cyrus* remitting nothing of his Eagerness, for joy calling out upon his Uncle, held them in Chase still; and as he had the mastery over them, he made a great Rout and Slaughter amongst them. *Cyaxares* indeed followed close after, ashamed perhaps what his Father would think, and the rest came not far behind, being animated by such an Example, the more cheerfully to maintain their Pursuit, even such, who otherwise were not over-stout or valorous to engage an Enemy. But *Astyages*, when he saw his Men with such inconsiderate Rashness still follow their Chase, and the Enemy's just now facing them with a strong and well-formed *Battalia*, being solicitous both for his *Son* and *Cyrus* (lest they might, in the disorder they were in, by falling into the hands of their Enemies thus well appointed, endanger their own Persons) marches directly upon the Enemy; who

His Rashness.



no sooner saw the *Medes* coming upon them, but with their Arrows mounted and Bows bent, they stood their ground, as if they resolv'd, according to their usual Custom, to charge upon them as soon as they came within Arrow shot: for their manner was, at this distance, and no nearer to make their Onset, shooting at random one against another, many times till the Evening. But when they saw their Men flying hastily to them for Refuge, *Cyrus* and his Followers pursuing them close at the heels, and *Astyages* with his Cavalry now come within Bow shot, they themselves drew back and fled. The *Medes* followed them with all their Power, and assaulting them fiercely, took many of them, whom they smote and overthrew, both Horse and Man, killing and slaying all that fell before them; nor did they in the least give over their Chase till they came to the *Infantry* of the *Assyrians*; and there fearing lest some greater Party might lye in Ambush to intercept them, they made a stand. Then *Astyages* rejoicing exceedingly for this Victory of his Horse-men, return'd; but of *Cyrus* he knew not what to say or think; for he believed indeed, that the Success of this Action was to be imputed to him as the *Principal* Author; but withal, that he was over-bold and, transported beyond measure: for even then when others were upon their Return home, he did nothing else but ride up and down to take a view of those that were slain; so that they that were appointed for that purpose had much ado to bring him to *Astyages*; for he commanded them to go a good space before him,

and Bold-  
ness.

him, because he saw his *Grandfather's* Countenance, at the sight of him, was become very stern and austere.

Thus went Affairs in *Media*; when *Cyrus* was continually in every one's Mouth, whose Praises they made the Subject of their Songs and Discourses; and *Astyages* as he had before highly honoured and esteemed him, so was he now struck with Astonishment and Admiration of him.

When *Cambyfes*, *Cyrus's* Father, heard these Reports, he rejoyced greatly; and understanding what manly Exploits *Cyrus* had already done, he sent for him, that he might go through the whole course of the *Persian Discipline*. Whereupon, as is reported, *Cyrus* declared, That depart he would, that he might give his *Father* no occasion of being displeas'd at him, nor the *State* of murmuring against him. Therefore *Astyages* thinking it requisite to send him away, presented him with such Horses as he had most liking to, and so honourably dismiss'd him, having first furnish'd him with all things necessary, because he greatly loved him, and for that he had conceived mighty hopes of him that he would one day prove a man able both to succour and assist his Friends, and also to distress and vex his *Enemies*.

He is call'd  
home by  
his Father.

Now when *Cyrus* was upon his departure home, he was attended by Persons of all *Ages* and *Degrees*, as well *Youths* and those of his *own Years*, as *full-grown* and *elderly Men*, with *Astyages* himself in Person, all mounted on Horseback; nor was there one, as is said, that taking

their Farewel of him, return'd back with dry Eyes: *Cyrus* himself also is reported not to have departed without shedding abundance of Tears, distributing amongst his *Companions* many of those Gifts and Presents which *Astyages* before had bestowed upon him. In fine, putting off the *Median Robe* he had on, he gave it to one above all the rest, evidencing thereby what an especial regard he had for him. Now they that received these Gifts at his Hands came and presented them to *Astyages*, who took them and dispatch'd them away to *Cyrus* again; by whom they were forthwith returned back into *Media*, with a Message to his Grand-father to this effect: *If it be your Pleasure, O Grandfather! that I should ever return to you again well pleased and nothing ashamed for any thing I have done, suffer, I beseech you, every Man to enjoy what I bestowed upon him.* Which when *Astyages* heard, he did according to all that *Cyrus* had requested of him.

But now to mention one pleasing *juvenile Passage*, 'Tis reported, that at *Cyrus's* Departure, when all took solemn leave one of another, his Kindred and Relations, after the *Persian* Fashion, dismissed him with the formality of a *Kiss*, (which Custom prevails in *Persia* even at this day) when a certain, worthy, and gallant Gentleman of *Media*, seeing the rest of his Kinsmen saluting him with a *Kiss*, he himself, surprized for a long time, and astonished at the Beauty and Behaviour of *Cyrus*, was utterly at a stand: but no sooner were they departed from him, than he coming up to *Cyrus*, thus bespoke him; *Am I the only Man, O Cyrus! of all your Relations,*

*Cyrus* Liberality.

The *Persians* salute their Kindred with a Kiss.

lations that you know nothing of? why? are you also my *Kinsman*, quoth *Cyrus*? yes replied He. This then was the Reason, said *Cyrus*, that you so earnestly fixt your Eye upon me, for I often observed you so to do. In good Truth said he again though I had always a longing desire to come to you, yet such was my Bashfullness it would never permitt me. But that ought not to have been quoth *Cyrus*, seeing you are my *Kinsman*, and immediately came up to him and kissed him. The *Mede* after this Salute asked him, and is it indeed the *Persian* Fashion for Kindred thus to greet one another with a *Kiss*? yes said *Cyrus* both at your first meeting, after they have been absent from one another for *some time*, and also when at parting they take their leave each of other. Then quoth the *Mede*, it is high time that you should Salute me with another *Kiss*; For you see I am just now upon my departure from you. So *Cyrus* having kiss'd him a second time dismiss'd him, and went his way. But they had not rode far before the *Mede* return'd again with his Horse, all in a sweat; Whom when *Cyrus* saw, what, said he, have you forgot any thing you had to say to me? Nothing at all I protest, reply'd the other, only after a *certain time* I am return'd to you again. In Truth *Kinsman* quoth *Cyrus*, and a very short time 'tis I assure you. How short answered the *Mede*? know you not, O *Cyrus*, that if I am absent from you but the twinkling of an Eye, it seems to me a very tedious while, in regard that for that time I can't enjoy the sight of so *gallant a Person* as you are. Hereupon *Cyrus* smiled, and the first time it was

he did so since his late Tears; bidding him withall to depart chearfully and be of good Comfort, for that in a short time he would be with them again, and then said he, you may, if you please, look your fill, without so much as once taking your Eyes off me.

Cyrus returns into Persia.  
\* Or Children.

Thus *Cyrus* returned into *Persia*, where'tis said he underwent yet one year more the Discipline of the *Youths*, who at his first coming derided and scoff'd at him, as one that they thought had learn'd all the Delicacy and Effeminacy of the *Medes*: But when they saw him eat and drink with the same Relish and Appetite they did; and withall observ'd that if upon some Festivall Day there were any extraordinary Entertainment; He was so far from craving more, that he very readily distributed his own Portion to others: When they perceived besides, that He far surpass'd them in all other things, they began again to have him in great Reverence and Estimation: And after he had gone through' the whole course of this *Institution*, he entred into the Society of the *Young-Men*, where likewise, by being intent and earnest upon his Duty, and vigorously performing what was enjoin'd him: by giving a respectful *Deference* to the *Elders* and yeilding a dutifull *Obedience* to the *Magistrates*, He evidently out-did and excelled the rest.

*Astyages* his Death.

But in process of Time *Astyages* dyed in *Media*, and *Cyaxares* his Son, Brother to *Cyrus's* Mother, succeeded him in the Kingdom of the *Medes*. And now the King of the *Assyrians* having utterly subdued all *Syria* and that no small Nation; and brought the King of *Arabia* under his Sub-

jection; having already reduced the *Hyrcanians* to Obedience, and now laying Siege to the Cities of the *Bactrians*, he thought he might make an easie Conquest of all the neighbouring Countries if he could but once rebate and weaken the Power of the *Medes*, whom he look'd upon, for their Strength, to be the most considerable Nation of any round about him. Wherefore issuing forth his Commands to all his own *Subjects*, he sent likewise to *Cresus*, King of *Lydia*, as also to the King of *Cappadocia*: He dispatch'd his Embassadors into both the *Phygia's*, *Caria*, and *Paphlagonia*; into *India* also and *Cilicia*, loading the *Medes* and *Persians* with Calumnies and Imputations, suggesting to them how great and puissant those *States* were; how they were affianc'd and conjoyn'd by mutual Marriages, and united together in one common Interest; so that unless some body did prevent and check their growing Greatness, very dangerous it was, that, invading one Nation after another, they would, by degrees, over-run them all. Some prevailed upon by these and the like Suggestions, and others brought over by his rich Gifts and Presents, with which he mightily abounded, all entred into a *League of Association* with him. But *Cyaxares*, the Son of *Astyages*, when he understood that his Combination and Design was meant against him, he himself, on the other side, made what Preparations he could, sending his Dispatches as well to the *Persian State* in general as to his Brother-in-law *Cambyses*, then reigning in *Persia*. He sent also to *Cyrus*, requesting him that he would use his utmost Endeavour,

The beginning of the *Assyrian* War.

ἡ Τὸ Περσ-  
σῶν κοινόν.

Cyrus  
Com-  
mander of  
the Persi-  
an Forces.  
ὁ Κύριος ὁ  
ἡμῶν.

deavour, that in case the *States of Persia* should send any Forces to his Assistance, he himself might come Commander in chief of them: (for by this time *Cyrus* having fully spent his ten years among the younger sort, was in all points a compleat Man.) *Cyrus* therefore undertaking this Charge, was, by the *Elders*, the chief *Counsellors of State*, elect Captain General of the *Median Expedition*; to whom they gave commission to choose out two hundred of the *Nobility*; and to every one of those they allowed a Priviledge to make choice of four others of the same Condition and Quality with themselves: so that their number amounted to a Thousand. And to every particular Person of this thousand they gave Authority to levy, out of the *Persian Commonalty*, ten *Targettiers*, ten *Slingers*, and ten *Archers*: by which means, there were in all, besides a thousand of the choice *Nobility*, ten thousand *Archers*, ten thousand *Targettiers*, and ten thousand *Slingers*.

This so mighty an Army was committed to the Conduct of *Cyrus*, who was no sooner chosen, but immediately he began at the Service of the Gods; and having first, by a favourable Sacrifice, found them propitious, he then proceeded to the choice of his two hundred *Peers*; who when they had each of them taken to themselves four others, *Cyrus* assembling them all together, first spake to them to this effect:

"Country-men and Friends, I have made this Choice, not as if I had never had any experience of *You* till now, but as an *Eye-witness* with what Vigour and Alacrity, even from your

His Orati-  
on to the  
Chieftains  
of the Ar-  
my.

"your *Childhood*, you have prosecuted those things which this *State* reputes vertuous and praise-worthy; utterly renouncing whatsoever is here esteemed infamous and base. Now by what Motives induced, I have, not unwillingly, undertaken this weighty Charge, and summon'd you hither, I intend to declare.  
"I have learn'd by Observation, that our *Ancestors* were in nothing inferiour to *Us*, for that they continually exercised themselves in all the Actions of a *vertuous Life*: but tho *gallant Persons* they were, yet what Good they ever procured either to the *Persian Estate* in general, or in particular to their *own*, I can't possibly understand: for truly, I believe none ever put themselves upon the Exercise of any *Virtue* to this end, that when they are thereby become *perfectly good*, they should nevertheless be had in no greater esteem than the *basest of Men*. And they that for the present debar themselves of any *pleasurable Enjoyment*, do it not because they would never more rejoyce; but they lay this Restraint upon themselves, that hereafter, to make amends for this their present *Abstinence*, they may have a full Fruition of all variety of *Delights*. They also that desire to become *powerful Speakers*, make it not the end and design of their Studies never to give over their *eloquent Pleadings*; but their Trust is, that by their winning and persuasive Language, having wrought upon the Affections of divers Persons, they shall purchase to themselves many and great *Advantages*. In like manner, Men that are upon *Military*

" tary Duty, and exercis'd in *Martial* Exploits,  
 " don't undergo all that their toil and pains  
 " that they may never be disengaged from Bat-  
 " tel; but this they propose to themselves, that  
 " when they are once become compleat and ex-  
 " pert Warriours they shall procure both to  
 " them and their *Country*, abundance of *Riches*,  
 " increase of *Happiness*, and exceeding great  
 " *Honours*. Now if any men after much *Travel*  
 " spent in these or the like *Employments*,  
 " shall carelessly suffer themselves to be made  
 " useless and impotent by old Age, before they  
 " have reaped any fruit of their *Labours*; they  
 " seem to me to be much in the same Circum-  
 " stances with him, who being desirous to be  
 " a good provident Husbandman, sows his  
 " ground well, and carefully plants it; but when  
 " he should come to reap the *fruits* of his la-  
 " bour, he suffers the whole *Increase* untouch'd,  
 " ungather'd, to fall again to the Ground. And  
 " that *Champion* who by long Exercise has so  
 " prepared himself, that he may now justly be  
 " thought worthy to bear away the *Prize*, and  
 " shall then end his days without any further  
 " proof of his Courage; such a one, in my  
 " Opinion, is by no means to be excus'd from  
 " the imputation of *Folly*. Let not *us* therefore,  
 " my *Country-men*, be blameable upon this  
 " score; but in regard we are conscious to our  
 " selves, that even from our *Childhood* we have  
 " been exercis'd in all the performances of a  
 " virtuous and honourable *Discipline*, let us  
 " march out against our *Enemies*, whom I as-  
 " surely know, by what *my self* has seen of them,  
 " to

" to be a very unequal match for us. For they  
 " are by no means to be reckon'd compleat  
 " and able *Warriours*, who, though they can  
 " shoot and dart well, and are very experienc'd  
 " *Horsemen*, yet, where they are put upon hard-  
 " ships and painful Duty, there they fail: but  
 " our *Enemies* are such as are wholly unac-  
 " quainted with *Labour* and *Toil*. Nor are they  
 " to be held in any account, who when they  
 " should be wakeful and vigilant, can't away  
 " with it: but our *Enemies* are such as are utter-  
 " ly Strangers to *Watchings* and *want of Sleep*.  
 " Nor are they to be regarded, who although  
 " they may possibly be sufficiently qualified for  
 " these Duties, yet are altogether ignorant how  
 " to behave themselves towards their *Confede-*  
 " *rates*, and how towards their *Foes*: now 'tis  
 " plain, our *Enemies* are such as are perfectly  
 " unexperienc'd in the most considerable points  
 " of *Military Discipline*. But *you* can make the  
 " same advantage of the Night as others of the  
 " Day: and in *your* Account, the principal  
 " Guides to a *happy Life* are *Labour* and *Travel*.  
 " *Hunger* to *you* is instead of Sauce; and to *drink*  
 " *Water* more familiar with *you* than with *Ly-*  
 " *ons*. But of all the most noble and truly Soul-  
 " dier-like Treasure that you have stor'd up in  
 " *your own* Hearts, is, that you are more in love  
 " with *Honour* than with all the Possessions in  
 " the World besides: and they that are Lovers  
 " of *it*, must needs, for the attaining thereof,  
 " cheerfully undergo any hardship, and willing-  
 " ly expose themselves to all manner of danger.  
 " Now for *me*, contrary to my own Knowledge,

Virtue  
 grows  
 greater by  
 commen-  
 dation.

" to pronounce these things of *you*, were to put  
 " a Cheat upon my self; and in case your Per-  
 " formances should not answer, the whole mis-  
 " carriage would lye at my door. But such is  
 " your own Experience, and your Affection to-  
 " ward *me*, such the unskilful Ignorance of our  
 " Enemies, that I am confident I shall not be  
 " disappointed in the good hopes I have con-  
 " ceived of *you*. Let us then march out with  
 " undaunted and courageous Hearts, in regard  
 " it has been the least of our Thoughts so much  
 " as to seem unjustly to covet other mens Estates:  
 " for our Enemies are now the Aggressors and  
 " first Authors of Violence and Injustice; our  
 " Friends and Allies call upon us for Aid. And  
 " what is more just than to oppose and repell In-  
 " juries? and what more honourable than to  
 " succour and assist our Friends? Besides, I be-  
 " lieve it will not a little raise your Confidence  
 " and Resolution, that upon my undertaking  
 " this Expedition, I did not carelessly neglect the  
 " Gods: for you, as being for the most part my  
 " Confidants and Companions, can bear me wit-  
 " ness, that not only in enterprizing great and  
 " weighty matters, but also in things of lesser  
 " moment, I always began with *their Service*.  
 " To conclude, what need I say more? You,  
 " when you have taken unto you chosen Men,  
 " and are in all other points furnish'd and pre-  
 " par'd, march out towards *Media*. As for *me*,  
 " repairing first to my Father, I will then set  
 " forward, when having learn'd, with all possi-  
 " ble speed, what State and Condition our En-  
 " mies are in, I may, as much as in me lies,  
 " make

" make such provision for *you* that by Gods As-  
 " sistance, this may prove an honourable and  
 " prosperous Expedition.

" They then accordingly went and provided  
 " themselves; and *Cyrus*, after his return home,  
 " having paid his Vows to *Vesta* the Guardian  
 " of his Family, *Jupiter* the Protector of his  
 " Country, and the rest of the Gods, immedi-  
 " ately set forth toward the Army; his Father  
 " himself bringing him forward on his way:  
 " who no sooner left the Palace, but as is re-  
 " ported, (an Omen to him propitious) he was  
 " saluted with Thundring and Lightning; up-  
 " on which *Presage*, without any further Augu-  
 " ry, they set forward on their march, suppo-  
 " sing that these Signs of the mighty God could  
 " not but be visible to and observ'd by all men.  
 " So *Cyrus* going on his Journey, his Father  
 " began to discourse him to this Effect.

That the Gods, my Son, are auspicious and  
 favour your Expedition, is evident not only by  
 Sacrifices but by celestial Tokens; and that you  
 your self understand. For I always made it my  
 business so to instruct you in these points, that  
 you might not relie upon other Interpreters to  
 make known to you the Counsel and Will of  
 the Gods; but that your self, seeing the Augu-  
 ral Signs, and hearing the Sounds, might per-  
 fectly comprehend the same, without depending  
 upon your Soothsayers, who might, if they plea'd,  
 impose upon you, by pronouncing things other-  
 wise than the Gods had signified. Besides that,  
 if at any time you should want one of these In-  
 terpreters, you might not be left in a doubt what  
 Reso-

Οἰωνοῖς  
 ἰσχυροῖς. Di-  
 vining by  
 Birds.

Cambyfes's  
 Discourse  
 with Cyrus,  
 his Son.

Resolutions to take upon these sacred *Signs* and *Monitions*; but that according to your own skill in *Divination*, knowing what the Pleasure of the *Gods* was, you might obey the same. Assuredly *Father*, quoth *Cyrus*, that the *Gods* may still be gracious to us, and inclined to further and direct us, I will, to the utmost of my Power, persevere in a careful observance of what *you* advise. For I remember, I have sometime heard you say, That upon good Reason he might more easily prevail with Heaven, as well as with Men, nor who would servilely flatter in his *Distress*; but who, in the height of his *Prosperity*, would, then especially, remember the *Gods*. You said likewise, that the same Consideration and Regard ought to be had of *Friends*. Certainly therefore my *Son*, saith he, because of this your devout Zeal for the *Gods*, you come now with more cheerfulness to implore their Assistance; and with more assurance hope to obtain what you desire, in regard your Conscience seems to bear you witness, that you have never carelessly neglected their *Service*. In truth, *Father*, quoth he, I intirely repose my Confidence in the *Gods*, as in those that are my affectionate *Friends*. But what, my *Son*, reply'd *Cambyse*, remember'st thou those things upon which we sometime made this Conclusion? Namely, *That they that have been instructed therein make better use of the Blessings of God than those that are ignorant of them. That diligent and industrious Persons, as they do better improve those Gifts, so also do they lead more quiet and undisturb'd Lives than they that are supinely negligent and regardless of the same.* Wherefore we

We ought in Prosperity chiefly to implore God's Assistance.

we rested in this Opinion, *that we might then sue for good things at the hands of God, when we approved our selves such as we ought to be.* Assuredly, *Father*, quoth *Cyrus*, I well remember I have heard you discourse of these Points; and I could not possibly but assent to what you said. For I know it was always your Opinion, that it could not be lawful for those that had never exercis'd themselves in *Riding*, to desire of the *Gods* Victory in a Battel against *Horse-men*; nor for those that never understood a *Bow*, to hope to gain the Mastery over such as were experienc'd *Archers*; nor for an ignorant and unskilful *Saylor* to pray, that, by his Steerage, the Ship may be brought safe to the *Harbour*; nor for them that never sow'd *Seed*, to beg of Heaven a plentiful *Crop*; nor yet for such, who themselves use no Precaution in *Battel*, to make their Supplications to the *Gods* to *protect* them; that all these things directly contradict the *Divine Ordinances*. You declared likewise, it was equally reasonable that their Prayers should be frustrate, who beg *unrighteous* things at the hands of *God*, as their Petitions ineffectual who crave *unlawful* things at the hands of *Men*. But have you, my *Son*, quoth he, forgot those things which we once, upon very good Reason, resolv'd upon? *That it is a great and commendable Act in any one, if he can, by a careful Industry, gain himself the Repute of an Honest Good Man; and withal make such Provision for himself and his Family, that they may have a convenient Supply of all manner of Necessaries.* Now this being a matter of such weight and difficulty, certainly

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to

How hard it is to govern well.

to know how to govern other People, so, that they may not only have all things needful in great abundance, but also may approve themselves, all of them, such as they ought to be; this seems indeed to deserve our *Admiration*. In truth *Father*, reply'd *Cyrus*, I remember also I have heard you speak to this Point; and I myself was then of the same mind with you: *That 'tis a great and extraordinary Task to govern well*. Nor do I yet think otherwise, when I seriously weigh with myself the *Duty* of a *Governour*. But when I come to take a view of other Men, to look into the *Qualities* and *Conditions* of those that are Rulers, and withall, to consider what kind of *Adversaries* we are like to meet with; I think it a very foul Reproach to be afraid of such *Enemies*, and not dare to march out in Battle against them; whom I, for my part, conceive (beginning even with these our Friends and Allies) to be generally of this Opinion; That, to distinguish a Prince from his *People*, he ought to exceed them in sumptuous and expensive Feasts; in domestick *Wealth* and *Treasure*; in frequent and long *Sleeping*; and, in a word, in leading a more secure and careless *Life* than any of his *Subjects*. Whereas for me, quoth *Cyrus*, my Opinion is, that a *Sovereign* ought not to exceed those he rules over in an unactive slothful Life, but in prudently *foreseeing*, and cheerfully *undertaking* whatever may advance the common Good. True my Son, replied *Cambyses*, but there are certain Circumstances wherein we are not to contend with Men, but with Things, and those too such, as cannot without extraor-

extraordinary difficulty be overcome. As for Instance, you know, quoth he, if your *Army* be not stor'd with convenient Provision, you will quickly lose your *Authority* and *Command*. Yes, saith he, but *Cyaxares*, Father, has engag'd to furnish with Necessaries all that go from hence, be their Number never so great. And do you, Son, answer'd he, in Confidence of the *Wealth* and *Power* of *Cyaxares*, undertake this Expedition? I do so, quoth *Cyrus*. But what, return'd he again, know'st thou how rich and potent he is? Not I in the least, reply'd *Cyrus*, I profess not I. And do you, quoth he, notwithstanding, adventure to trust to such Uncertainties as these? Know you not that you shall stand in need of many Things, and will be inforced, even now, to expend much more, and otherwise, than you already have? I know it, quoth *Cyrus*. Well then, reply'd he, if either his *Stores* should fail, or he should designedly put the Cheat upon you, how will you make Provision for your Army? 'tis plain you will be but in an ill Condition. Therefore *Father*, saith he, if you know any means or method that I may put in Execution for raising such a Supply, pray impart it to me, whilst we are yet amongst our Friends. Do you, my Son, reply'd he, put that Question to me, whether there be any way for you to make Provision for your Army? Why, who is in a fairer way to be furnish'd with such Supplies than he that has *Power* in his hands? You march forth hence with a puissant Army of such Footmen under your Command, as, I am confident, you would not exchange for a far greater num-

The Care  
a General  
ought to  
have in  
making  
Provision  
for his Ar-  
my.

The way  
how he  
may do it.



ber; to which the Median Horse, incomparably the best, will joyn themselves in Service. What adjacent Country then, do you imagine, will not be ready to comply with, and relieve you, both out of a Desire to do you a Pleasure, and also for fear themselves should be endamaged? And these things Cyaxares and You ought joyntly to consider, lest at any time you should be destitute of those things that are necessary for your Support. Besides, even Custom obliges you to bethink your selves how to settle a sufficient Fund. But above all, be careful to remember this, that by any means you omit not to seek out for Provision till Necessity inforce you; but when you most of all abound, then especially, before you are reduced to Extremity, make it your Business to lay up in Store: for when you seem to stand in no Need of it, you shall more easily obtain any Supply at the hands of those you desire it; and besides, there will be nothing in you at which your Souldiers will murmur or repine: but by this means you will command a greater Reverence and Esteem from others. And if you please to use your Forces either to distress or assist any People, so long as your Men are furnish'd with all things necessary, they will readily yield themselves obedient to you. And know assuredly this, that your Discourses will then be more prevalent and persuasive, when you can give a clear Demonstration, that you have Power enough both to do good and ill, both to succour and to molest. Then Cyrus; You seem to discourse Father, quoth he, upon all these Points admirably well, for that not one of the Soul-

\* λόγους  
πειστικός  
from ἀνέ-  
θεω, and  
not ἡγε-  
γέμεν, as is  
commonly  
read.

Souldiers that shall receive any Gratuity now, will, upon that Account, make any return of Thanks to me, because they understand upon what Terms Cyaxares calls for their Assistance; but whatsoever any one shall afterwards receive over and above his set Stipend, this he will esteem as an honourable Reward, and will, undoubtedly, for the same, pay a grateful Acknowledgment to the Donor. For a Man then carelessly to neglect to make his own Advantages when he has Power both to serve and relieve his Friends, thereby to obtain the like Returns of Kindnesses from them; and also, by making Inroads and Attempts upon his Enemies to wrest from them what is theirs; is it think you, saith he, less to his Shame and Reproach, than for one who having Lands in Possession, and Labourers sufficient for Tillage, to let his Ground lye still unmanag'd, barren, and unprofitable? Wherefore entertain this Opinion of me, that I will never be wanting to use all possible Diligence to furnish my Army with Necessaries, whether in a Confederate or an Hostile Country.

But Son, said Cambyfes, do you not remember some other things which we sometimes thought highly necessary to be attended to, and regarded? I remember, reply'd he, when I came to you for Money to reward him that told me he had furnish'd me with Rules for the Conduct of an Army, you presently, giving me the Sum, began to question with me after this sort.

\* Precepts  
for well  
ordering  
a Family.

Diverse  
Rules for a  
Commander to ob-  
serve.

Did *this Man, Son*, to whom you present this Reward, among the *Duties* of a *General*, make any mention to you of *Oeconomicks*? for assuredly it will be equally your Concern to make *Provision* for your *Souldiers* as for *Domestick Servants*. Here when I spake the Truth to you, and told you he did not in the least mind me of any such matter, you again ask'd me, What Discourse had ye concerning a *healthful State* and *strength of Body*; about which a *General* ought to be no leis sollicitous than about the Conduct of his *Army*? And when I deny'd we had had any, you again went on to demand what Method he had taught me to use, whereby my Men might become most *excellent* and *compleat* in all the *Duties* of a *Military Life*? To this, when I deny'd he had taught me any, you proceeded yet further, to inquire what *Instructions* he had given me, whereby I might *quicken* the *Spirits* and *raise* the *Courage* of my *Souldiers*? affirming, that in all *Undertakings* there is a vast difference betwixt a *cheerful Valour* and *faint-hearted Cowardise*. And when to this also, I made Reply he had given me none, again you made a more narrow Inquiry, Whether he had delivered to me any *Precepts* how an *Army* was to be held in Obedience, and by what means one might most *effectually* bring it to pass? But when it appear'd that he had pass'd over this likewise without so much as once speaking to it; at last you put this *Question* to me, what *one Point* he had taught me, when he declared, He had taught me the *Office* of a *General*? To this, when I reply'd, He had

had instructed me how to *marshal* and *imbattel* <sup>T&TAK</sup> an *Army*; you, smiling thereat, recounted *Ins*. what had been said, setting every particular before me, as namely, What, *said you*, can *Discipline* and *Order* advantage an *Army* that is unfurnish'd and destitute of *necessary Provisions*? What can it avail without a *healthful Constitution*? What without the Knowledge of those *Inventions* which were devised for the Improvement of War? And what without the *Obedience* of the *Souldiery*? Thus you having made it evident to me that to set an *Army* in *Battel Array* was the least part of a *Generals Care*; and I withal desiring to know whether it were within your *Sphere* to instruct me throughly in any of *these Points*; you commanded me to go and conferr with such *Officers* and *Commanders* as were reputed Men of greatest Experience in *Military Affairs*, and there to inform my self how all this might be perform'd. Since which time I have been conversant, *especially* with such whose *Wisdom* and *Skill* herein had given them the greatest *Reputation*. As for *virtualling* the *Army*, I am perswaded, that what *Provision Cyaxares* will make for us will be sufficient for, the *present*. And for *Health*, because I both hear and see such *Cities* as have a Regard for, and desire to preserve the *same*, make choice of *able Physicians*; and *Generals* also, for the sake and benefit of their *Souldiers*, have *Men skill'd* in *Physick* that follow their *Camp*: so I likewise, as soon as I entred upon this Charge, immediately took special Care thereof. And I believe, Father, quoth he, I have with me Men of ap-

\* Of Physick.

prov'd *Experience* in the *Practise* of this \* *Art*. To this his Father replied, But these *Physicians*, my Son, you speak of, are like certain *Botechers* that patch up torn Garments; for when Men are brought low by *Sickness* then they restore them. For this Reason, your *Regard* to the Conservation of Health will be more honourable and praise-worthy, whose great Care, even from the beginning, ought to be such, that your *Army* fall not into any *Distemper*. And what Method Father, quoth he, shall I take to be able to effect this? Why thus, replied he, Let it be your principal Concern to mark out a *wholsom* place for the Lodging of your *Army*, where you intend to lye incamped any considerable time; in which you can't easily err if you are but careful in making your *Observations*; for Men commonly are very free in their Discourse what Parts of the Country are *dis-eas'd*, and what are *healthful*. Besides, the very *Constitution* and *Complexion* of the *Inhabitants* are evident Testimonies both of the one and the other. Yet, after all, it is not sufficient for you to enquire into the *Nature* of this or that \* *Clime*, but you must remember what Endeavours you are to use, what Care to take of your *self*, that you may preserve your own *Person* in Health. I assure you then, quoth *Cyrus*, first of all I take good heed that I never *surfeit* or *overcharge* my Stomach; for that is nauseous and irksome. In the next place, whatsoever I have taken, by *Labour* I digest and sweat it out: for by this means chiefly I perceive my *Health* continued, and my *Strength* increas'd. The same

same Care therefore, my Son, quoth he, ought to be had of others. But may *common* Souldiers, Father, reply'd he, have leisure to exercise their *Bodies*? Yes, assure your self, return'd his Father, they not only *may*, but *must*: for Men in Arms, if they would do what they ought, should never sit idle, but be perpetually employ'd, either in *working Mischief* to their *Enemies*, or *Advantage* to themselves. 'Tis of very ill Consequence, my Son, to feed but one idle Person; and much more to provide for a *slothful Family*; but to maintain a whole *Army* in *Idleness*, that's intolerable. In a Camp there are many *Spenders*, even of the meanest Rank, and whatsoever they get they waste most profusely; so that it is utterly inconvenient for an *Army* to be idle. Your Discourse to me, Father, quoth *Cyrus*, seems to tend to this; That as a sluggish *Husbandman* reaps no Advantage, so from a lazy *General* arises no Good. But for a vigilant and active *Commander*, I dare undertake, quoth he, (unless some *God* prevent it) he shall so provide, that his *Army* shall be stor'd with all things *necessary*, and his Souldiers enjoy a *vigorous Health*. To the end therefore that they may be thoroughly practis'd in all *Martial* Exploits, methinks Father, if I should proclaim publick *Games* with Proposals of *Reward* to the Victors, I should certainly obtain this, that they would be perfectly exercis'd in all Points of War; so that when Occasion requir'd, I could command Men experienc'd and fit for Service. Exceedingly well said, my Son, quoth he, for if you do this, assure your self, you will

see

see your *Military Bands* always as careful to keep a due *Decorum* and *Order*, as *Dancers* to observe their *Measures*. Now to make Men daring and courageous, nothing, quoth *Cyrus*, seems to me more effectual, than to be able to raise their *Hopes* and *Expectations*. But this, my Son, replied he, is much after the rate, as if one, following his *Chase*, should perpetually encourage his Dogs in the same Note he uses when he has his *Game* in view. At first, I know very well, they will readily hear and obey his Voice; but, if he *bancks* them too often, at last they will not at all regard him, even when he really sees his *Prey* before him. And so it is in this business of *Hope*: if a Man put them in Expectation of great matters, and often deceive them, at last, tho he propose to them certain and real *Hopes*, he will not be able to gain any credit with them. Therefore, my Son, a Man ought to be cautious how he affirms that which he himself is not well assur'd of. Others may sometimes do so, and obtain their Ends; but a *General*, thereby to make them the more plausible, ought to reserve his Encouragements to the last and greatest Extremities.

In good Truth, Father, quoth *Cyrus*, methinks you speak to these Points admirably well, and your *Discourse* to me is very pleasing.

But how to keep my *Army* in *Obedience*, I think, I am not now to seek; for you your self instructed me herein betimes, even from my *Childhood*, exacting *Obedience* from me; and when you left me to the *Tuition* of *Masters*, they also

also taught me the very same *Lesson*. Afterwards, when I came to converse among the *Young-men*, our *Governour* had a strict and peculiar Regard to this very thing. And generally the *Laws* seem especially to teach these two Points, to command, and be commanded. And indeed, when I seriously consider these Things, methinks I discover thus much, that the most effectual Inducement to *Obedience* is to reward the dutiful with Glory and Advancement, and the *Obstinate* with Punishment and Disgrace. To make Men obey indeed by *Constraint*, this quoth he, Son, is the ready way; but to bring them to, what is far more excellent, a *voluntary* and *free Obedience*, there is another, and that more compendious *Method* to be us'd; for whom they believe to be more prudent in promoting their own Good than themselves, him they will very cheerfully obey. And that this is really true, as in many other *Instances*, so is it more especially perceivable in sick *Persons*, how ready are they to send for those that may prescribe to them what they ought to do? Likewise at *Sea*, how willingly do the *Passengers* resign themselves up to their *Pilots*? How earnestly also will some People press forward to keep pace with such as they suppose are more skillful in, and better know the *Roads* than they. Whereas if they think their *Obedience* will turn to their Disadvantage, they will neither be much humbled by *Punishments*, nor encourag'd by *Rewards*; for no Man willingly does purchase *Gifts* with his own *Loss*. This then, Father, quoth he, is the Result of your *Discourse*; That to keep ones *Subjects* in their

\* Ἄνω  
μωτερον.

their *Obedience* and *Fidelity*, nothing<sup>\*</sup> conduces more than to have the *Repute* of being wiser than they. It is so, reply'd he. But how, *Father*, may a Man soonest gain himself that *Reputation*? There is not, my Son, answer'd he, any readier way, than to be *really wise* in those things wherein you desire to *appear* so. Now if you shall *severally* weigh and look into these Particulars, you will be convinc'd that I speak Truth. For do but consider, if you have a Mind to pass either for a good *Husbandman*, or an expert *Horse-man*, or an able *Physician*, or a skillful *Musician*, or any such like, when in truth you are nothing so, how many *Shifts* and *Contrivances* you must make use of to give a *Colour* to this *Reputation*. And suppose you should, by your *Perswasions*, induce many Men so to praise you, that thereby you might gain your self a valuable *Esteem*, and have given fair *Essay's* in all these Points; you will only at present *put the Cheat* upon others, and quickly after, when you come to the *Test*, you your self will lye under a *Reproach*, and in the end appear a vain-glorious *Impostor*. But how may a Man really attain to such *Fore-sight*, as to consult what will make for his *Interest* hereafter? Why thus my *Son*, quoth he; If you learn all other things that can be taught you, as you have the *commanding*<sup>2</sup> and imbatteling an *Army*. And as for those things which by *ordinary* Instruction are not attainable, nor can by humane Wisdom be foreseen, if therein you by *Divination* consult the *Gods*, you will be really wiser than the rest of *Mankind*; especially if you make it your Bu-

<sup>2</sup> τὰ τὰκ-  
τῶν.

Business to put that in Execution which you know to be absolutely best. For 'tis an industrious *Diligence* to procure what is requisite, and not a careless *Neglect* that intitles a Man to more Wisdom than others. But now for a *Prince* to win the *Hearts* and *Affections* of his People (which I look upon to be one of the greatest Points of all) he must, undoubtedly, take the same Measures with *him* that desires to be belov'd by his *Friends*. And here, I conceive his *Bounty* ought to be publick and conspicuous. But therein, my *Son*, quoth he, lyes a great difficulty; for a Man can't always oblige those he would: but to seem to rejoyce for, and congratulate their *good Fortune*, to have *Compassion* on, and condole their *Mishaps*; to express an earnest desire to succour them in their *Distress*, to be thoughtful and concern'd least they should fall into Calamity, and carefully to endeavour to prevent the same; in all these Cases he ought to go with them, as it were *hand in hand*.

To come now to the *Action* of War; If Service must be perform'd in the heat of *Summer*, a *General* ought, in the face of his *Army*, to endure the scorching *Sun* above the rest; if in the depth of *Winter*, the piercing *Cold*; if *Labours* must be undergone, there to put himself upon the greatest Hardships: for to gain the *Love* of his *Subjects* all these things are highly *conducible*. This then you affirm, *Father*, quoth he, that a *Commander*, upon all Occasions, ought to be more forward to encounter Dangers than those that are *commanded* by him. I do

<sup>1</sup> Cicero in  
Tusc. Quest.  
l. 2.

I do so, reply'd he. Nevertheless, *my Son*, be of good Courage; and know assuredly this, that the same Labour and Travel doth not equally affect the same Constitution of Body in a General and in a common Souldier; for in a General the Prospect of Honour makes his Toil more easie, and besides that, he knows all Mens Eyes are upon him, to see how he will acquit himself. But now, *Father*, taking it for granted, that the Army is stor'd with all necessary Provision, the Souldiery in perfect Health, fit and ready for Action, thoroughly acquainted with all the parts of warlike Discipline, prompted by a desire of Glory to approve themselves truly valiant, and more glad to obey than to be mutinous and obstinate; would it not now, think you, be a seasonable Piece of Prudence with all possible speed to give the Enemies Battel? By any means, quoth he, if he be like to make any advantage to himself thereby: but if not, I, for my part, should proceed with so much the more Caution, by how much I esteem'd my self and my Followers better appointed and stouter Men than they; just as we deal by other things, that upon which we put the highest Value, we endeavour to preserve in the greatest Security. But how, *Father*, especially may a Man so manage himself as to be before-hand with, and out-do his Enemies? Indeed, *Son*, that is a Question of no common nor ordinary Concern: for be assured, that he that would effect this must be a subtile Designer, a close Dissembler, full of Treachery and Falshood, a secret Pillager, and an open Robber; in every thing he must beguile and circumvent

cumvent his Enemy. To this *Cyrus* smiling, reply'd, *Heavens!* what manner of Man will you perswade me to be? Such a one, *my Son*, as you may be most exactly just, and a punctual Observer of the Laws. How can that be, quoth he, seeing in our younger Years you taught us what is directly contradictory to this? True, *my Son*, and the same we do still, in respect of our Friends and Fellow-Citizens. But that you might be able to distress your Enemies, don't you remember how many Stratagems and Wiles you learn'd? Not at all truly, *Father*, reply'd he. To what end then, quoth he, did you learn to shoot? to what purpose were you taught to dart? to what intent did you hunt the wild Boars? intangle them in Toils, and surprise them in Pits? Why did you go about to betray the Stags into your Snares and Ginns? Why durst you not, upon equal Terms, encounter the Lyons, and Bears, and Leopards, but would then always endeavour to attack them when you took them at some Advantage? What, know you not that all these things are nothing else but so many Wiles, Deceits, Frauds, and Circumventings? 'Tis true, quoth *Cyrus*, they are so, but us'd only against wild Beasts: and I remember I was severely scourg'd if I were but so much as suspected to go about with a Design to deceive any Man. And justly too, quoth he, for, I suppose, we did not allow you to shoot or dart at any Man, but taught you directly to hit the Mark; not that at the present you might mischief your Friends; but that, on occasion, in time of War, you might more exactly strike your

One that  
taught Ho-  
nesty and  
Dishonesty.

your *Enemies*. So that you were train'd up to practise these *Arts* and *Stratagems* not against *Men* but against *Beasts*, to the end that thereby you might not hurt or molest your *Friends*, but that, when *Wars* came on, you might not appear altogether unexperienc'd herein. But *Father*, quoth he, if it be of such Consequence to know both how to *do Men good*, and how to *injure* them, then certainly we ought to have learn'd of them both the one and the other. 'Tis true indeed, quoth *Cambyfes*, we have it by Tradition, that in the Days of our *Ancestors*, there was a certain *Teacher* who instructed Youth in the Principles of *Justice*, much after the rate you would have it; He taught them *not to lye* and *to lye*; not to put a *Cheat* upon others, and to *cheat* them; not to bring *false Accusations*, and to *accuse* *falsely*; not to use *Oppression*, and to be *Oppressors*. And in all these Points, made this *Distinction*, how we are to treat our *Friends*, and how our *Enemies*. Nay he proceeded yet farther, and taught, That it was lawful, for our *own Profit*, to deceive even our *Friends*; and to pilfer and steal from them to advantage our selves thereby. Now he that taught such *Principles* as these, must needs exercise his *Scholars* in the practice of the same one amongst another: like as 'tis reported of the *Greeks*, that in their *Wrestling Schools* their *Champions* are taught to use *Fallhood* and *Deceit*; and their Youth are thus train'd up, for the same end, that they may be able to *beguile* and *supplant* one another. So that some of them, proving naturally very witty at putting *handsome Cheats*

cheats upon others, and *cunningly* deceiving them, and perhaps forward enough to make *gain* of any thing, did not spare even their *Friends*, but made Attempts upon them to overreach them. Hereupon it was established by a *Law*, which is even at this Day in force amongst us, That we should instruct our Children in plain *down-right Honesty*; even as we teach our *Servants*, to *speak truth*, and *deal sincerely with us*, not to *cheat*, not to *rob*, not to *circumvent us*: and if they offend in these particulars to punish them; to the end that having thoroughly imbib'd these Principles, they may prove more *honest* and *plain-dealing Men*. Now when they were come up to about your *Age*, then was it thought very safe to instruct them in the *Laws of Arms*: For that having been train'd up so as to have a mutual *Respect* and *Reverence* one for another, it is not to be suppos'd that you should afterwards lash out so far as to become *Bruitish* and *untractable*. Even as we forbear to discourse of *Venery*, and the *Pleasures of Love* before those that are very young, lest possibly the *Violence of Passion* meeting with an *inclinable Constitution*, they might use the same with *Excess*. You have said the very thing, quoth *Cyrus*; and therefore I beseech you, *Father*, in regard I come *late* to learn this *Art*, that you would not fail to inform me in all the Points you know, by which I may be enabled to make my *Advantage* of my *Enemies*. Let this then, reply'd he, be your main and principal Design, when your own Men are in all points prepar'd, endeavour to attack your Enemies

ἡ Πύρρεα  
and not  
Φέρτερε;  
so Lycurgus  
in Plutarch  
calls his  
Laws  
Πύρρες.

Diverse  
Stratagems  
of War.

Enemies in some *Disorder*: When you are well appointed, to set upon them *unarm'd*: When yours are *watching*, to surprize them *asleep*: You must view what *Posture* they are in, your self *undiscover'd* to them: You must take advantage of the most *secure* and *fenced* Places, where you may at unawares *assail your Enemies in Streights and Difficulties*. But how is it possible, *Father*, quoth he, that a Man should catch his Enemies in such *over-sights* as these? Because, *Son*, said He, there is a necessity in it, that you as well as your *Adversaries*, should fall into divers of these and the like Circumstances. For you must of necessity, both of you, *forage the Country* for Provision; you must both sleep, and take your Rest; and in the morning you must, almost *all of you*, range abroad to furnish your selves with *Necessaries*; And look what way soever you bend your course, be it *better* or *worse*, you must pursue it. Now of all these things you ought *seriously* to deliberate, that where you find your self the *weaker Party*, there you may use *the greater Precaution*: and that you may, when you perceive you have your Enemies at the best *Advantage*, *then* and *there* especially, attack them. And are we, quoth *Cyrus*, to endeavour to be before-hand with our Enemies in *these* Points only, or in some *others* also? Not in these only, reply'd he, my *Son*, but more *principally* in others. For in these cases, all Men commonly keep a strict and severe watch, as knowing 'tis necessary for them so to do: But they that go about to *circumvent* their *Enemies*, can either, by

making

*making* them first confident, and think they are secure, *surprize* them unawares; or by betraying them into a *pursuit*, break their *Ranks*, and disorder their *battel*: or by the wile of a pretended flight, draw them into *Streights* and *Ambuscades*, and so attack them. Now for you, *my Son*, it becomes you, not only to make use of all those *Arts* and *Designs* of War which you have so earnestly desired to be instructed in; but also of your accord to invent and contrive other *Stratagems* against your Enemies. Just as *Musicians* don't content themselves barely with the Practice of those *Tunes* they have been taught, but are continually inventing new *Composures* of their own. And as in *Musick* what is *new* and *gay* is most taking and delightful, so much more in War *new Stratagems* and *Policies* are highly approv'd of; as being best accommodated to betray and circumvent the Enemy. Now for you, *my Son*, quoth he, if you would employ only those *wiles* and *devices* against your Enemies which you have us'd against lesser Creatures, think you not that you should make a very fair advance towards the getting an absolute *Mastery* over them? For you, even in the dead of the *Winter*, would up in the night, and out a *Birding*: and your Nets and Snares for that purpose were so prepar'd for them, that you prevented their first stirrings, and made your counterfeit moveable *Pitfall* seem as if it were fixt and real. Besides, you had some *Birds* so perfectly well taught, as to be serviceable to your designs, by *decoying* into your

F 2                      snares



snare those of their own kind ; whilst you lay secretly in *Covert* to see them, so as to be undiscover'd by them : and your great Care was to secure and inclose them before they took wing. But for the *Hare*, because she is a Creature that shuns the *Light* and the *Day*, and feeds in the *dusk* of the evening, you kept your *Hounds*, which tracing her by the scent, might start her ; and because she is no sooner put up, but she betakes her self presently to her heels, you had other *Dogs* train'd up for the same purpose, that they might take her upon the stretch. Now if she chanc'd to out-strip *these* also, you presently sought out her *musing holes*, and observing what paths she generally took, you accordingly so pitcht your *nets*, that she not discerning them, in the eagerness of her flight, might fall into them, and entangle her self therein. And that she might not possibly escape hence, you had your *Lurchers* and *Spies* so planted, that they might observe what pass'd, who being near at hand, might immediately come upon her ; you in the mean time behind her, filling her ears with your shouts and *hollowings*, terrify'd her so that you might surprize her unawares ; whilst they that lay in wait before her, having been by you charged to be silent, kept under *Covert* close and unseen. Therefore, as I intimated before, if you would put in practice *these* and the like *Artifices* against *Men*, I for my part know not how you should be inferior to any of your *Adversaries*. But now suppose you should be necessitated in an *open field*

*field*, and pitcht *Battel* to engage your Enemy, when you are on both sides well appointed ; in this case, my *Son*, those *Arts* and *Advantages* of *War* wherein you have improv'd your self before, are very prevalent and effective. As for instance, If your Souldiers have well inur'd themselves to *bodily Exercise*, if their *Spirits* have, on occasion, been quickned and enliven'd, and they thoroughly acquainted with all the *Arts* of *War*. Besides, you must know this for certain, that all those from whom you your self exact *Obedience*, will think it but reasonable that you should consult their *Interest* and *Safety*. Therefore you ought not by any means to be careless and remiss, but to design in the *Night* how you will have your Men employ'd in the *Day*, and in the *Day-time* how best to dispose and order the concerns of the *Night*. But how to set an *Army* in *Battel* array ; how to conduct them in the *Day*, and how in the *Night* ; how through *Streights*, and how in open *Plains* ; how over *Mountains*, and how in *Champaign* *Countrys* ; how to Incamp ; how to set *Watch* and *Ward* by *Night* as well as by *Day* ; how to *Advance* against the enemy, and how to *Retreat* ; how to march before an *hostile City* ; how to approach the *Walls*, and how to retire ; how to lead through *Forests*, and how to pass *Rivers* ; how to secure your self against the *Horse*, how against *Darters*, and how against *Bow-men* : likewise if you lead your *Army* display'd into *Wings*, and the Enemy appear and make head against you, how you are to *confront* and oppose them : or again

Φάλαγξ. if you lead in a *close* 'Squadron, and the enemy flank you on some other side, and don't appear in the *Front*, how you ought to charge them, and give them Battel: as also how you may best discover the *Designs* of your Enemies, and they not have the least knowledge of what *projects* you have in hand; Now all these things I need not repeat. For whatsoever I my self knew, I have often inculcated to you; and besides if there were any else that were thought *knowing* and *experient*d in these *points*, such you never slighted or condemn'd, and you made no small *improvement* thereby. Wherefore my opinion is, that upon all *Occurrence* you take such measures as you shall think most conducive to your *Designs*. And withal, my Son, take with you this weighty and important *Instruction*: never hazzard any thing either in your *own person* or your *Army*, in contradiction to the warnings of *Sacrifices* and ' *Auguries*. For, believe me, Men undertake things only by *ghests*, not knowing in the least *how*, or from *whence*, any good should accrue to them, which you may plainly discover by the *event*. For many there have been, even such as have had the Reputation of very *wise Men*, who have prevail'd with *States* to war upon others, by whom they that have been perswaded to be the *Aggressors*, have been utterly overthrown. Many having rais'd up several *private Persons*, and improv'd whole *Communities*, have nevertheless suffered the utmost extremity at their hands that they have thus advanc'd. Many likewise when they might have used others as *Friends*, with mutual

οἰσῶντες,  
Divination  
by the fly-  
ing of  
Birds.

tual returns of *kindness* and *good-will*, chusing rather to make them their *Vassals* than their *Friends*, have from those very Persons severely suffer'd and smarted for the same. Many also not content to enjoy a *pleasant* and serene *Life* with their own *Portion* and *Lot*, but having an *Ambition* to *Lord* it over all, have thereby lost even what they were possess'd of. And many having gotten great *Treasures* of their *belov'd Gold*, have upon that very account been ruin'd and undone. So that *Humane Wisdom* knows no more how to chuse what is *best*, than if we should make a *Lottery* the Guide of our *Actions*. But the *Immortal Gods*, my Son, know all things, what's *past*, what *present*, and what shall be the *Event* of every thing. And look whomsoever they vouchsafe to favour, if they crave advice of *them*, they forewarn them what they ought to attempt, and what not. Nor are you to wonder at it, if *they* will not be equally favourable to all *Men*; for no *Necessity* can constrain *them* to have a *Regard* to such as *they* will not.

The Gods  
are omni-  
scient.

*The End of the first Book.*

## B O O K II.

**D**iscourſing thus together, they were advanced as far as the Conſines of *Persia*; where, after an Auspicious Eagle had appear'd unto them, and conducted them in their way, firſt making their ſupplications to the Gods, and *Guardians* of the *Persian* Nation, that they would favourably and graciously diſmiſs them, they paſſ'd the Boundaries: which done, and again having ſupplicated the *Tutelar Gods* of *Media*, that they would vouchſafe them a gracious and favourable reception, They, as beſeem'd them, embrac't each other, and departed; the Father again into *Persia*, but *Cyrus* continu'd on his way into *Media* to *Cyaxares* his Uncle. Whither, when he was come, after mutual *Congratulations* paſt, *Cyaxares* inquir'd of Him how great an Army He had brought. He reply'd, 'thirty thouſand of thoſe that came to you heretofore to ſerve as *Mercenaries*. Beſides theſe, there come others of the <sup>2</sup> *Nobility* that never yet went forth to War. How many of them? quoth *Cyaxares*: For their Number, ſaid *Cyrus*, when you hear it, it will not greatly pleaſe you; but know this, that ſew as They are, of thoſe we call *Peers*, they eaſily command

\* *al. di-*  
*give us*  
*20000,*  
*2. 20000*  
*most*  
*man,*  
*Parium,*  
*the Nob-*  
*ility.*

mand all the reſt of the *Persians*. But do you, quoth He, ſtand in need of them? or were your fears cauſeleſs, and your *Enemies* come not at all? Yes aſſuredly they come, reply'd He, and your Number is very great. But how does this appear? Becauſe, ſaid He, many that come from thence, though they make different reports of things, yet they all agree in this. Muſt we then of neceſſity fight theſe men? 'Tis unavoidable, quoth He. Why then, answered *Cyrus*, did you not inform me what you knew of their ſtrength, with what Power they invade *Us*, as likewise what our own forces are? that we being aſſured of the ſtrength of both Parties, might take our Meaſures accordingly which way beſt to give them Battel.

We ought  
to know  
our Ene-  
my's  
ſtrength.

Hear me then, quoth *Cyaxares*, *Craſus* King of *Lydia*, brings, as is reported, ten thouſand Horſe-men; and of *Targettiers* and *Bow-men* more than forty thouſand. *Artamus*, Prince of the greater *Phrygia*, brings into the field about eight thouſand Horſe-men, and of *Spear-men* and *Targettiers* no leſs than forty thouſand. *Aribæus*, King of *Cappadocia*, leads forth about ſix thouſand Horſe-men, and of *Archers* and *Targettiers* not fewer than thirty thouſand. *Maragduſ*, the *Arabian*, comes againſt us with ten thouſand Horſe, an hundred Chariots, and of *Slingers* an innumerable multitude. As for the *Greeks* that inhabit *Aſia*, 'tis not yet certainly ſaid whether they follow or no: but for thoſe of that part of *Phrygia* that borders upon the *Helleſpont*, the report is, that *Gabæus* has joyn'd them,

them, who comes from about the Plains of *Caystrus* with six thousand Horse, and ten thousand bearing Shields. The *Carians*, *Cilicians* and *Paphlagonians*, as the Rumour goes, follow not, though they were invited. And for the *Assyrian Monarch* Himself (as being Lord of *Babylon*, and of all the rest of *Assyria* besides) He, I suppose, will not bring into the field less than twenty thousand Horse-men; Chariots, I believe, not above two hundred; but of Foot, I imagine (as He uses to do when He invades these *Countrys*) an exceeding great number. According to this your Account, quoth *Cyrus*, our Enemies Horse amount to *threescore thousand*; their Targettiers and Bow-men to above *two hundred thousand*. Well now inform me, what is the Number of your own Forces? The *Median* Horse, quoth He, amount to above ten thousand; of Targettiers and Archers, we may possibly in our own Territories, levy threescore thousand. The *Armenians*, our Neighbours, will assist us with four thousand Horse, and twenty thousand Foot. Then at the rate you compute, quoth *Cyrus*, our Horse are less than one third part of the Enemy's *Cavalry*; and our Foot does not fully reach half their *Infantry*. How then? quoth *Cyaxares*, and don't you think those *Persians*, you say you have brought with you, to be very few? But whether we have, quoth *Cyrus*, any such need of Men, or no, we shall consult by and by: therefore tell me in order what are your several ways of fighting. We do all of us in a manner, reply'd *Cyaxares*, fight much after the same fashion. For there are

are among them, as well as amongst Us, those that use both *Arrows* and *Javelins*. If these are their Weapons, quoth *Cyrus*, it must of necessity follow that there will be *Excursions* and *Skirmishes* at a distance. Undoubtedly so, quoth *Cyaxares*. Then, reply'd *Cyrus*, they must needs be Conquerours that are most numerous: for 'twill be much more easie for the *many* to wound and destroy the *few*, than the *few* the *many*. If this be the Case, my dear *Cyrus*, said He, what can we think of better than to send dispatches to the *Persians*, and withall to give them to understand, that what Calamities soever befall the *Medes*, the same will also reach them; and thereupon to crave of them greater Assistance. Well, quoth *Cyrus*, but know this, that although the whole Power of *Persia* should come forth to aid Us, we shall not yet be able to surpass our *Enemies* in Number. What Expedient then, quoth He, can you devise better than this. For my part, answered *Cyrus*, were I as you, I would immediately provide for all the *Persians* that are coming hither, exactly such Armour as those *Noble-men* of ours, which we call *Peers*, are furnish'd with: Which is this, a *Breast-plate*, a light *Target* for the left hand, and a *Falchion*, or *Cymitar* in the right. This if you do, we shall be able, with more safety, to close with our *Enemies*, and encounter them hand to hand; and they also will think it more eligible to fly than to maintain their ground. For those of them that keep the field, we *Persians* will give them Battel, committing such as fly to you and your *Horsemen*; that so they may have

have no opportunity either to save themselves by flight, or to rally again. Thus spake *Cyrus*, and *Cyaxares* so well approv'd of what He had said, that now He made no further mention of sending for fresh supplies, but immediately began to make ready the aforesaid *Armour*, which was scarce yet dispatch'd, ere the *Persian* Nobility were advanc'd with the Army sent out of their own *Country*. Whom when *Cyrus* had assembled together, He spake to them to this effect:

*Cyrus's* Oration to the Noble-men of *Persia*.

Country-men and Friends, when I saw you thus well Arm'd, and withal perceiv'd your hearty Resolutions to joyn close Battel with the *Enemy*; but the rest of the *Persians*, your followers, no otherwise appointed than to skirmish here and there at random: I was highly concern'd, lest possibly, you, as you are few in Number, and destitute of others to relieve you, might, being overpower'd by your *Enemies*, be reduc'd to *Extremity* and *Distress*. But now in regard you bring hither *Bodies* so manly and robust, that they can't be excepted against, and they also are to be arm'd like your selves; our great business will be to animate and quicken them. For 'tis a *General's* Duty not only to be brave and daring Himself, but also to take effectual Care that those under Him acquit themselves with Gallantry and *Courage*.

When *Cyrus* had thus said, and they understood they should have more *Companions* in the Battel, they were all exceeding glad; and one of them stood forth and spake to this effect: My discourse

discourse perhaps would be lookt upon as very strange, should I take upon me to advise *Cyrus* to say any thing in our behalf, to those that are to be our *Fellow-Actors* in the *War*, when they put on their *Armour*: but this I am assured of, that *Their* words make the deepest Impression in the hearts of their *Audience*, who have the greatest *Power* to do good or ill. Likewise the *Gifts* and *Largesses* of such *Men*, though they are less considerable than those of a familiar *Friend*, yet are they more highly valued and esteem'd by the Receivers. So now these *Persians* would more cheerfully follow the Exhortation of *Cyrus* himself, than if they were counsell'd and encourag'd by *Us*. And being admitted into the Order of *Peerage*, they will think it more securely confirm'd to them, if it be done by their *King's Son* and their *General*, than if they were by *Us* advanc'd to the same Dignity. Nevertheless, we must not be wanting in what concerns *Us*, but ought by all means possible to raise and enliven the hearts of these *Men*: for the more valiantly they behave themselves, the more will it be for our *Honour* and *Advantage*. Hereupon *Cyrus* having assembled together all the *Persian* Souldiery, and plac'd the *Armour* in the midst of them, spake to them as follows:

Men of *Persia*, In regard you were born and bred in the same Country with *Us*, and have Bodies nothing inferiour to *Ours*; 'tis requisite likewise that you equal *Us* in *Valour* and Resolution of mind. For though you are such stout Men, yet in our own Country you

The Oration of one of the Nobility.

*Cyrus's* Oration to his Souldiers.

never

' never shad'd like *Honours* with *Us*: not that  
 ' *We* debarr'd you that *Priviledge*, but that there  
 ' was a *Constraine* upon you to provide *Neces-*  
 ' *saries* for your selves. But now, by the *Divine*  
 ' *Assistance*, I shall take *Care* that there be no  
 ' want of these things; and *you*, although you  
 ' are in some sort of a lower Rank, in respect of  
 ' *Us*; may yet, if you please, put on the same  
 ' *Armour* we wear, and encounter the same *Dan-*  
 ' *gers* we do; and if you perform any brave and  
 ' noble *Exploit*, be advanc'd equally with *Us*  
 ' in *Honour* and *Esteem*. Hitherto you have  
 ' been us'd to Bows and Darts as well as *we*, ne-  
 ' vertheless 'tis not at all to be wondred at, if  
 ' your Skill and Experience herein fall short of  
 ' *Ours*; for you had not the leisure and opportu-  
 ' nity to practise these things, which we had.  
 ' But now in this kind of *Armour* here before  
 ' you, we shall not have the least advantage of  
 ' you. For every one shall have a *Breast-plate*  
 ' fitted to him, in his left hand a light *Target*  
 ' (such as we all have been us'd to carry) and in  
 ' his right hand a *Sword* or *Cymitar*, wherewith  
 ' to scate down his *Adversaries*, who can't pos-  
 ' sibly escape Him if He direct his stroke aright.  
 ' In these Circumstances what is it wherein we  
 ' can *One* surpass another, but by being daring  
 ' and forward? which ought to be *Your* Con-  
 ' cern no less than *Ours*. For as for *Victory*  
 ' (which both *inflates* *Us* in, and likewise *se-*  
 ' *cures* to *Us* all things that are honourable and  
 ' good) upon what account should *We* be more  
 ' desirous of it than *You*? And as for *Power*  
 ' (which bestows upon the *Conquerours* all the  
 ' spoils

' spoils of the Vanquished) what reason have  
 ' *We* to endeavour after it rather than *you*? To  
 ' conclude, you have heard the whole matter,  
 ' you see all the *Armour* here before you; let  
 ' every *Man* take what is fit for Him, and so  
 ' give his Name to some Centurion in the Ar-  
 ' my, that he may be enroll'd in the same rank  
 ' and quality with *Us*. As for those that content  
 ' themselves with the Condition of *Mercenary*  
 ' *Souldiers*, let them still continue to wear such  
 ' *Arms* as are proper for Servants and *Atten-*  
 ' *dants*.

Thus spake *Cyrus*, whom when the *Persians* had  
 heard, they concluded that they justly deserv'd to  
 lead a wretched and uncomfortable Life for the  
 future, if, upon so fair an Invitation, to par-  
 take of the like *Dangers*, and to share the  
 same *Rewards* with them, they should offer to  
 refuse: Whereupon they unanimously list'd  
 themselves, and took every Man his *Armour*.  
 During the time of the Report that the *Enemy*  
 was advanc'd very near them, when indeed there  
 was no such thing, *Cyrus* made it his business to  
 improve the strength of those that were about  
 him, by keeping them to bodily Exercise; He  
 instructed them in *Military Arts*, animating and  
 exciting them to all the hazards and adventures  
 of *War*. And first of all, *Cyaxares* having fur-  
 nish'd him with *Purveyors* for his *Army*, He com-  
 manded that every one should forthwith be  
 plentifully supply'd with all things necessary for  
 them. Which provision being made, the Soul-  
 diers had now nothing to do, but to exercise  
 themselves in feats of *Arms*: for, it seems, He  
 had

*Cyrus* in-  
 structs his  
 Souldiers  
 in the Arts  
 of War.

had perfectly learn'd this Point, that they do in all things approve themselves the most excellent Men, who, forbearing to busie their thoughts about diverse concerns at once, are intent only upon one. Moreover, having debarr'd them the use of *Bows* and *Javelins*, He allow'd them no other kind of Exercise, but only to skirmish with *Sword*, *Buckler* and *Breast-plate*; whereby He soon wrought them into an opinion, That they must of necessity close, and come to hand-blows with the *Enemy*, or else confess themselves to be of no account, and utterly unworthy to be stild *Companions* in the *War*. But to acknowledge this were very hard, because they know they are furnish'd with *Necessaries* for no other End but to fight for those that supply them therewith. Now when He considered likewise with Himself, that Men more cheerfully exercise themselves in those points wherein there ariseth *Emulation*, and *Contention* for *Victory*, He proclaimed *Solemn Games* amongst them, such as He knew were very advantagious for the Exercise and Improvement of his Souldiers.

Now the particulars He injoyn'd them were these: That a *Common Souldier* acquit Himself well; be obedient to his *Officers*: willing to undergo *hardship*; forward to encounter *Danger*, without disordering the *Battel*; acquainted with the *Arts* and *Stratagems* of *War*; in his  *Armour* gay and brave; and in all things belonging to a Souldier push't on with *Emulation* and a Love of *Honour*. That the Leader of a *Half-File* both behave Himself like a good Souldier, and also, as much as in Him lyes, take Care that those

those he commands approve themselves so too: That he that hath the Conduct of a *whole File* <sup>1</sup> Δεργολογ- have the same regard to those he commands: <sup>2</sup> Χφ. That a *Lieutenant* likewise look to his Charge: That the *Captain-General* also have a special Regard, not only that He himself, but all the chief *Officers* near him, may acquit themselves with an unreprouable *Gallantry*, and in like manner keep those under their respective *Commands*, to a constant Discharge of their *Duty*.

Now the *Encouragements* he propos'd to them were these: That those *Captains*, whose Conduct, in the management of their several *Companies*, had been most remarkable, should be advanced to the Office of *Majors*; that such *Lieutenants* as had made the greatest Improvement and best Advantage of the *Commands* they bore, should be promoted to the Dignity of *Captains*; that they who best manag'd their *Decuries* should be rais'd to the Honour of *Lieutenants*; that they who best behav'd themselves in leading of *Five*, should be rewarded with the Command of a *Decury*; and that those *Common Souldiers* who gave the most notable Proofs of their Bravery and Valour, should be encouraged with the Leading of *Five*. Now by this means all these *Officers* and *Captains* gain'd this main principal Point to be obey'd and revered by those they commanded; and consequently, such other *Honours* and *Respects* were paid as were due to every Man's *Quality* and *Station*. Besides this, he spurr'd on those that were praiseworthy with a fair Prospect of some greater *Promotion* hereafter. He likewise publicly decreed

G

honour-

<sup>1</sup> Δεργολογ-  
<sup>2</sup> Χφ.

honourable Rewards as well to whole *Regiments* and *Companies* as to particular *Ranks* and *Files*, where he saw them most willing to *obey* and most ready to *execute* the Commands of their *Superiours*; which Rewards were really such as best suited with the Condition of a *Multitude*. And these are the Particulars of what *he himself* publish'd and ordain'd, and wherein his *Souldiers* were train'd up and exercis'd. Tents also he built for them, in number, equal to the several *Presets* or *Captains* in the Army; and for their *Extent* each of them large enough to entertain a *Century*: now a *Century* consisted of an hundred Men; and so every *Hundred* were lodged in their respective Tents. Now their encamping thus together, must needs, as *he* conceiv'd, be of great *Import* and *Advantage* to him in his Prosecution of the ensuing *War*, in regard they saw the *Provisions* orderly distributed to every one alike; so that no Man could have any Plea for his *Cowardice* or *Remissness* in the Battel, upon pretence of not having an equal *Proportion* of *Allowance* with the rest. Besides, He thought their *quartering* thus together would be highly advantageous, to him by promoting a mutual *Acquaintance* and *Intimacy* amongst them: for he was fully perswaded, That if they all knew one another, they would be *asham'd*; whereas if they were wholly unacquainted, they would, like Men in the dark, be more prone to indulge themselves in *Idleness* and *Sloth*. He believ'd likewise, That this kind of cohabiting together in the *Camp* would very much conduce to the due and regular *marshalling* of his *Army*; in regard every

<sup>3</sup> Ταξιαγ-  
χοι.

every *Captain* had dispos'd his *Regiments* in so good order, that he could as easily march out with an entire *Company* as lead them forth one by one: After the same method had the *Lieutenants* manag'd their respective <sup>4</sup> *Bands*; the *De-* <sup>4</sup> τοὺς λό-  
*curions* their *Tens*, and the *Captains* of five their <sup>5</sup> *Fives*. Now this exact *Regulation* of the *Army* he look'd upon to be a matter of great *Moment* and *Concern*, both for the avoiding *Confusion* and *Disorder*, and also (in case of any such Misfortune) for the more speedy putting themselves in *Battalia* again: just as we see in *Stones* and pieces of *Timber* which are to be compact and coupled together in *Building*, provided they have some special mark whereby we may but know for what part of the *Structure* they were design'd; for very easie it is to fit and frame them together, tho they be never so confusedly scatter'd and dispers'd. The best *Advantage* he propos'd from their living together in their *Tents* was this; He concluded they would be very unwilling to desert one another, because he saw even *Brute Beasts*, feeding in the same *Pasture*, express a strange desire one for another, if any one did forcibly drive them from their *Fellows*.

*Cyrus* had always a special *Regard* to this, that they should never go to *Dinner* or *Supper* unless they had first labour'd till they *Sweated* again: And for this purpose, He either led them forth to *hunt*, or else contriv'd such *Exercises* and *Diversions* for them, as would effectually cause the same: or if he were to engage in any *Enterprise*, he would so lead them on to the *Execution* of it, that without *Sweating* they should not come off.

G 2

And



And this he thought did not only make them eat with a better *Appetite* and *Relish*, and kept them in perfect *Health*, but also did very much conduce to the enabling them to undergo *Labour* and *Travel*. Besides, he look'd upon it that their being *Fellow-Labourers* together would be a fair opportunity of endearing them each to other; just as it is with *Horses*, those that have been wrought hard at the same *Drudgery* and *Toil*, stand more quietly and gently together in the same *Stall*. And undoubtedly, they give the best *Proofs* of their *Bravery* against the *Enemy*, who are conscious to themselves how well they have acted in their *exercises* one with another.

Cyrus also erected a *Pavilion* for himself, fit for the *Accommodation* and *Reception* of those that he invited to sup with him. Now, for the most part, he invited of his chief *Captains*, such as he thought proper and convenient: sometimes he sent for his *Lieutenants* to his *Table*; sometimes for the *Corporals*; and sometimes for the *Captains* over Five. Upon some *Occasions* likewise, he admitted private *Souldiers*; sometimes also *half a File* together; sometimes a *whole File*; sometimes an entire *Band* of *Souldiers*, and sometimes a *whole Regiment*. And this kind of *Invitation* and *honouring* them thus was usual with him, when he saw any particular *Person* perform that which he would have recommended to the *Army* in general: now the *Entertainment* he provided was always the same for himself and his *Guests*. He took also special *Care* that those *Messengers* that followed and attended the *Camp*, should in all things share equally with the rest,

ἡ δὲ ἐνταύτῃ  
or δὲ ἐνταύτῃ  
δὲ ἐνταύτῃ.

Or Serge-  
ants at  
Arms.

III

in that he look'd upon such *Officers* to be, in no case, less deserving of *Honour* and *Advancement* than *Heralds* and *Ambassadors*: for he concluded that they must needs be Men of *Fidelity*, and *Skill* in *Military Affairs*, *Understanding*, in *Business* earnest, quick of *dispatch*, *diligent*, and *undaunted*. Over and above all this, *Cyrus* knew 'twas expedient that these kind *Officers* should be treated with the same *Regard* as they that were reputed the best amongst them, and so to be manag'd that they might refuse nothing that was enjoy'd them; but that in all things they might make their *Prince's Commands* the *Measure* of their *Obedience*.

It was likewise his constant *Care*, as oft as he made these publick *Entertainments* in his *Tent*, to provide that they might be season'd with such *Discourses* as would at once create *Mirth*, and incite to some noble and generous *Undertaking*. So on a time he occasionally entred upon this kind of *Discourse*: 'How think you, *Country-*

'*men*, quoth he, do you esteem others any  
'way our *Inferiors*, or to fall short of us, because  
'they have not had the same *Advantage* of  
'*Education* and *Discipline* as we have? Or will  
'there, think you, be no *Difference* betwixt  
'them and us, neither in our common *Conver-*  
'*sation*, nor when we come to give the *Enemy*  
'*Battel*? To him *Hystaspes* reply'd; How they  
'will behave themselves against the *Enemy* I  
'don't yet understand: but, I vow to you, in  
'their ordinary *Converse* one with another,  
'some of them seem, already, very morose and  
'refractory. for, *Cyaxares* sent lately *consecrate*

How Cyrus  
commun'd  
with his  
Captains,  
&c.

' *Victims* to every Company, which being distributed, every Man had at least three *Dividends* of Flesh for his share. The *Cook*, when he carried about the first *Course*, began with me: but when he came in with the second, I bad him invert his method, and begin with the last. Whereupon, one of the *Souldiers* that sat about the middle cry'd out, and said, In good faith this is by no means fair dealing, if he shall never begin with us that sit here in the midst. Which when I perceiv'd, I was very much disturb'd that they should think they were cozen'd; and immediately call'd the *Souldier* to me: and therein he as readily obey'd. Now by that time the *Messes* which were carry'd about came to us, and we, I remember, being to be serv'd last, the Pieces of Meat that were left were very small; whereat he being heartily vex'd, was not able any longer to contain himself, but mutter'd out these Words: What hard Fortune had I to be call'd hither, and to speed so much the worse! To whom I reply'd, Come, trouble not your self, for by and by he will begin with us; then you shall choose with the first, and have the largest Portion. This said, in comes the *Cook* with the third *Course*, even all that was left undistributed: and here he had his choice next after me. But when a third had likewise taken, and had, as he thought, met with a larger piece than himself, down again he threw what he had already pitch'd upon, as if he would make a second *Choice*. But the *Cook* supposing the Man had no need of *Meat*, kept on

' ἡ δὲ πρῶτη  
 τὴν ἑξῆς.

' on his way, and carried the *Mess* quite about before he could seize on another piece. Whereupon, he took this *Disaster* so heinously, because that which he had chosen before was all eaten up, that he overturn'd even the *Sauce* that was left, out of a mere Transport of *Vexation* and *Rage* at his ill fortune. Which when the *Officer* that stood next us perceived, clapping his hands together, he burst out into a great Laughter: and I, for my part, was forc'd to counterfeit a Cough, not being able otherwise to forbear laughing out-right. Such a one as this, *Cyrus*, quoth he, can I shew you amongst our own Fellows. Whereat, all of them, as well they might, laugh'd heartily. Then stood up another of the *Captains*, and said; This Gentleman it seems has light upon a very peevish humour-some Fellow. But when you dismiss us with your Instructions for Marshalling an *Army*, and commanded every one of us what we had learnt of you, to teach the same to our respective *Companies*, then went I, as the rest did, and exercis'd one *Party*. When having plac'd their Leader at the head of them, and next to him a brisk Young-man, and so the rest in such order as I thought fit, I stood forth and fac'd them; where, viewing the whole *Band*, when I saw my own time, I commanded them to march forward: Presently my Young-man stepping forth, march'd in the *Van* before his Leader. Which, when I perceiv'd, You, Sir, what do you mean, said I? To march on, replied he, as you command-

A notable  
 Instance of  
 Military  
 Discipline.

Or Leader,

ed. But my *Commands*, quoth I, were not to you only, but to all the rest. Upon these Words, turning him about to the *Company*, What, hear you not, saith he, how our *Captain* commands us all to advance forward? Hereupon the whole *Band* moving on, march'd before their *Leader*, and came up to *Me*. And when their *Officer* commanded them back again, they began to be discontented, and to murmur, saying; Whether of these two must we obey? for here one commands us, and the other forbids us, to march forward. All this I patiently bore with, and replacing every one in his proper *Order*, I gave them in charge, That not a Man of those that came behind should stir a foot till he before him began to move; but that they should all have a special regard to this, *That every Man follow his Leader*. Now so it was, that one going for *Persia*, came to wait upon me for my Letter which I had wrote to my *Friends*; wherefore, I wish'd the *Officer* (for he knew where the Letter lay) to run and fetch it: He did accordingly; when immediately the aforesaid Young-man guarded, as he was, with a *Breast-Plate*, and a *Halbert* in his hand, followed his *Leader*; which the rest of the *Company* perceiving, all ran after, so that the whole *Band* of Souldiers came and brought me my Letter. Thus you see, quoth he, how perfectly my *Party* have learnt all that *you* enjoyn'd me to teach them. Hereupon some indeed laughed exceedingly, that a *Letter* should be guarded with such a *Military Convoy* as this: But *Cyrus*, O Heavens, quoth

quoth he, What brave Men have we for our *Associates*! so easie to be obliged, that a small piece of *Meat* shall ingage many of them to be your *Friends*; so ready to obey, that their Performance shall even prevent your *Commands*: so that for my part I cannot imagine what manner of Men I should rather wish for than such as I already have. Thus did *Cyrus* at once both laugh at the Discourse, and commend the Souldiers.

It fortun'd that there was at this time in his Tent one of his Captains named *Aglaitadas*, a Man of a rough displeasing Temper, who began after this manner: "Do you suppose it, *Cyrus*, to be Truth what these Men tell you? Why, reply'd *Cyrus*, what can they propose to themselves by framing Lies? What think you, quoth he, but that they have a mind to create *Laughter*, for which Reason they tell you these Stories, and proudly boast themselves in so doing. Nay, soft and fair, answered *Cyrus*, don't look upon them as <sup>2</sup> *Braggadocio's*, for that <sup>3</sup> *ἀλαζόνες* Name, I take it, is appropriate only to those who pretend they are really more *wealthy*, or more *courageous* than in truth they are, or make Protestations of their performing that which they are not able to affect; and that too, when it evidently appears that they do it upon the account of some *by-end* or *private Advantage*. But they that go about to move the *Company* to *Laughter*, not out of any Principle of *Profit* to themselves, nor *prejudice* to the Hearers, nor with a design of doing any the least Injury, why should they not be stil'd (as

' in Justice they ought) merry-conceited faceti-  
 ' ous *Drolls* rather than proud *Boasters*? And  
 ' thus did *Cyrus* plead for, and excuse those that  
 ' caused Merriment and Laughter. Then stood  
 ' up an Officer, the same that had told the plea-  
 ' sant Story of his *Party* of Souldiers, and said,  
 ' I suppose, *Aglaitadas*, had we applyed our selves  
 ' to cause you to weep, (as some there are who  
 ' in their *Songs* and *Orationes* by devising la-  
 ' mentable doleful *Tales* endeavour to force  
 ' Tears from us) you would have reprov'd us  
 ' very severely, seeing you treat us with such  
 ' Contumely and Reproach, notwithstanding  
 ' you your self know very well, that 'tis our de-  
 ' sire only to make you merry, and not to  
 ' injure or affront you in the least: Yes, upon  
 ' my Life, should I, quoth *Aglaitadas*, and that  
 ' very justly too. For I look upon him that  
 ' causes his Friends to sit down and lament, to  
 ' deserve incomparably better of them than one  
 ' that moves them to *Mirth* and *Laughter*. And  
 ' even you, if you examine the matter rightly,  
 ' will find that I speak Truth. For 'tis by ma-  
 ' king them weep that Parents teach their Chil-  
 ' dren *Modesty*, that Masters instruct their Scho-  
 ' lars in *Arts* and *Sciences*: and the Laws, so  
 ' long as they constrain Subjects to sit down and  
 ' weep, so long do they oblige them to live just-  
 ' ly and honestly. But for those that provoke to  
 ' Laughter, wherein can you affirm that they  
 ' either advantage the *Body*, or so improve the  
 ' *Mind* as to make it more fit for the *Administra-*  
 ' *tion* of *Affairs*, whether private or publick? To  
 ' him *Hystapes* spake after this manner; Come,  
 ' *Aglai-*

' *Aglaitadas*, if you will be rul'd by me, you  
 ' shall boldly and bravely bestow this upon your  
 ' *Enemies* which you value at so high a rate, and  
 ' do your Endeavour to make them sit down  
 ' and bemoan themselves; but upon us that are  
 ' your Friends, by any means, expend some-  
 ' thing of that you set so lightly by, your *Laugh-*  
 ' *ter*: For I know you cannot but have a great  
 ' Reserve of it in store, in regard you your self  
 ' have never used it lavishly or profusely, nor  
 ' do you, by your good Will, allow either  
 ' *Friends* or *Strangers* to partake of it. So that  
 ' you can have no pretence in the World why  
 ' you should not afford us a little *Laughter*. To  
 ' whom *Aglaitadas* reply'd; And do you, *Hystaf-*  
 ' *pes*, intend to force a *Laugh* from me? No said  
 ' the above-mention'd Officer, I swear, he were  
 ' a Fool if he did; for I believe one may sooner  
 ' strike Fire out of you than move you to *Laugh-*  
 ' *ter*. Hereupon the rest of the Company, be-  
 ' ing acquainted with the *Humour* and *Temper* of  
 ' the Man, laughed out-right; and *Aglaitadas*  
 ' himself offer'd at a Smile: when *Cyrus*, seeing  
 ' him somewhat dispos'd to be pleasant, Sir, said  
 ' he, to the aforesaid Officer, you do not do as  
 ' becomes you, thus to impose upon any sober  
 ' grave Man, to constrain him in a manner to  
 ' laugh, especially one that is so profess'd an  
 ' Enemy to all kind of *Laughter*. And here con-  
 ' cluded this kind of Discourse: when, *Chrysant-*  
 ' *as* stood forth, and spake after this manner.

' *Cyrus*, and *All ye* the rest that are here pre-  
 ' sent, I suppose there are come with us in this  
 ' *Expedition*, Persons, some of greater and some  
 ' of

*Chrysantas's*  
 Advice a-  
 bout dispo-  
 sing of Re-  
 wards.

of lesser worth: Now if our Enterprize be attended with *Success*, they will all expect to be rewarded alike. But for my part I think nothing in the whole World can be more unreasonable and absurd than that *Cowardise* and *Valour* should go hand in hand in the Distribution of *Rewards*. Hereunto *Cyrus* reply'd, 'Tis therefore most requisite, *Sirs*, that this be propos'd as matter of Debate to the *Army*; Whether (if God crown our Actions with *Success*) we should make all *Fellow-sharers* alike, or dispose of Honours and *Rewards* in Proportion to every Mans particular *Deserts*. And what need is there, answer'd *Chryfantas*, to propound this to the *Army*, and not rather solemnly declare that your Pleasure is so? For have not you already proclaim'd Publick *Games* and appointed *Prizes* for the Victors? 'Tis confess'd, quoth *Cyrus*; but in good Truth, that's nothing to this Purpose. For whatsoever they get in the Progress of this *War*, that I suppose they will look upon as common to them all: the *Conduct* perhaps and *Command* of the *Army* they may allow to belong to me by right of *Deputation* from the State. And therefore I believe they will not think me to be Arbitrary or Unjust if I take upon me to constitute Officers over them: Think you then, quoth *Chryfantas*, that the whole Multitude being assembled together will come to any such Resolution as this, *That every Man shall not share alike; but that in the Disposal of Honours and Rewards, Consideration shall especially be had of the best?* In earnest, for my Part, answered *Cyrus*, I am  
of

of that Opinion, both because, I suppose, you will acquiesce in what I say; and also 'tis very scandalous and base for any one to offer to oppose this, That he ought to be most honourably rewarded, who behaves himself with the greatest *Bravery* and *Courage*, and does his Country the best *Service*. And I verily believe it will animate even *Cowardise* it self to see *Valour* honour'd and prefer'd. *Cyrus* was very willing that such a Decree should pass upon the account, and for the sake of the *Nobility*; for he took it for granted, that they would shew themselves more valorous according as they saw themselves rewarded in proportion to the *Services* they did. He thought it therefore very seasonable at this time to determine the Point by *Votes* and *Suffrages*, when the *Nobility* began to repine at, and dread this levelling kind of *Equality*. Wherefore, by the unanimous *Consent* of those that were met together in *Cyrus's* Pavilion, it was thought good to put the Matter to the *Vote*, that every one who would be reputed a *Man* indeed, should countenance and further it.

The admirable Wisdom of *Cyrus*.

Hereat one of the *Captains* smiling, said, 'I know a certain Fellow, a *Common-Souldier*, who will readily give his Assent that this unadvised *Equality* shall never pass. Another ask'd him who he meant; I mean, quoth he, a certain *Tent-Fellow* of mine, who presses upon all Occasions to share more than the rest. What, said the other, in *Labour* too? Nay, hold there, reply'd he, not a Word of that; there I confess you have caught me: for in *Labour* and  
Tail,

An excellent Discourse of Cyrus.

*Toil*, or any thing of that Nature, he will give any one, that will, free leave to take a greater share than himself. But, *Sirs*, quoth *Cyrus*, my Resolution is, that such *Fellows*, as he now speaks of, ought to be cashier'd, and expelled the Camp, if we intend to have a stout, valiant, and faithful *Army*. For I look upon the Generality of *Souldiers* to be naturally dispos'd to follow what way soever any one leads them. Now I believe Men of *Gallantry* and *Courage* are zealous to excite others to *noble* and *brave* Exploits; whereas *bad* Men make it their Business to betray them into *Villany* and *Folly*. And indeed it often falls out, that Men of *base corrupt* Principles bring more over to their *Opinion* and *Party* than those that are truly *virtuous* and *good*. For *Vice* coming recommended with present Pleasures, does by their Allurements induce many to comply with and embrace it: but *Virtue* aiming only at Heights and Difficulties, is not powerful and attractive enough to draw us readily to her, especially when others invite us the clean contrary way, to our beloved *Ease* and *Pleasure*. So that if there be any who contract a *vicious Habit* merely by a sluggish stupid Disposition, such Esteem as *Drones*, expensive only, and burthensome to their Fellows: but where they are backward to engage in common Duty and Service, yet shameless and eager in pursuit of their own private *Advantage*, they are likely to be *Ring-Leaders* to Mischief and *Vice*; because they are many times able to evidence to the World, that their *Villany* has been

been crown'd with Profit and Success. Wherefore such as these ought by all means to be discharg'd. Nor need you be hereupon solicitous how to recruit your broken Forces with *Country-men* of your own, but, as in *Horses*, you don't confine your self to those of your own breed, but make choice of such as are best: even so in *Men* of all others, choole especially such as you think most able to do you the best *Service* and *Honour*. Now that this kind of proceeding will turn to our good I am abundantly satisfied, because neither can a *Chariot* be swift which is drawn by slow *Horses*; nor a *Family* well govern'd where dissolute Servants are employ'd. Nay, less prejudicial were it to have no Servants at all, than to be molested with those that are *vicious* and *false*. Besides, assure your selves of this, my *Friends*, quoth he, that by this purging of *ill Men* out of the *Army*, we shall not only gain this great point that we shall be fairly quit of *them*; but also as many of those that are left behind, as *Vice* has already seiz'd on and infected, will again be purged of the same: and those also that are *good* and *faithful* when they see base *Villanies* slighted and disgrac'd; will with more chearfull Resolution embrace *Virtue*. And this was the Effect of *Cyrus's* Discourse. All which his *Friends* unanimously approved of, and did accordingly.

Then *Cyrus* began to be pleasant again, and perceiving that one of his Officers had brought a *Guest* with him to Supper, and had made him sit down by him very hairy and ugly as he was, calling

calling the Officer by his Name, he said unto him: 'What *Sambulas*, and do you too follow the *Greek* Fashion, and carry about that delicate Youth that sits next to you, for his Beauty? 'Yes, quoth *Sambulas*, as I live, I take great Pleasure both in his Converse and Countenance, which when the rest of the Company heard, they all turned about, and viewing well the Young Man's extraordinary deformity, laugh'd out right. And one among the rest, 'Now, for Heavens sake, *Sambulas*, quoth he, prithee tell me, how this *Fellow* has thus ingratiated himself with thee? I will tell you, quoth he, *Friends*, the very Truth; How oft soever I have called upon Him either by Night or by Day, He never pretended Business to excuse himself, nor does he go about his work lazily, but always with *Vigour* and *Dispatch*. Nor did I ever see him go about any thing I commanded him, but he wrought at it till he sweat again. Besides, he has made twelve others really such as himself, demonstrating to them not by *Word*, but by *Fact*, how they ought to behave and acquit themselves. Upon this, says one, seeing He is such a Person as you speak of, how can you forbear to greet and kiss him as one of your *Kinsmen*? To whom the ill-look'd *Fellow* himself reply'd, He does not do that because he hates *taking Pains*; for if he should offer to kiss me, it would excuse him sufficiently from all other *Exercises*. Such kind of Story's as these partly *jocular*, and partly *serious*, were discours'd of and debated in the Tent. At last having offer'd *Sacrifice* a third time, and beseeching

'beseeching the *Gods* to bless them with *Victory* and *Success*, the Company brake up, and betook themselves all to their Rest. The day following *Cyrus*, in a full *Assembly* of his whole *Army*, spake to this Effect.

'*Country-men* and *Friends*, the Battel now *Cyrus's* Oration to the whole Camp, approaches; our *Enemies* are at hand. If *Victory* attend us, the Enemy, and all they possess, will be certainly ours: if we are *vanquished* (and we must ever suppose the worst) all that we are Masters of, will, as their Reward, fall into the hands of the *Conquerors*. This therefore you must know, that where Men, concerned in the same common *Engagements* of *War*, make this Resolution to themselves, that nothing can succeed well, unless every particular Person heartily espouse the *Cause*, there, in a short time, they are able to perform great and glorious *Exploits*; and that upon this Account, that no Man, out of a slothful Negligence forgets to discharge his *Duty*. But when every one shall think that others will bear the *Burthen* of the *Day*, and encounter the *Dangers* of the *War*, tho' they indulge themselves in Softness and Ease, then you may assure your selves of this, that all such Persons are subject to all manner of *Calamity* and *Distress*. And *Providence* it self seems in some sort so to order it, that they that will not impose it as a Task upon themselves to labour and contend in an *honourable* way, shall be sure to have *Task-masters* set over them to command them. Now therefore let some one amongst you stand forth, and speak to this Point, Whether he thinks we shall

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be induc'd rather to acquit our selves valiantly like *Men*, because he that performs *best*, and exposes himself to the greatest *Hazards*, shall likewise have the greatest share of *Honour* and *Reward*; or because it makes no Difference whether we come off like *Cowards* or not, in regard the *Spoil* shall be equally divided among *All*. Then stood up *Chryfantas*, one of the *Nobility*, neither for *Stature* big, nor to the view strong, but a Man of admirable *Wisdom*, who thus began.

The Oration of  
*Chryfantas*.

I suppose, *Cyrus*, quoth he, you did not propose this *Question* to us, as if it were your Opinion that *Cowardise* and *Valour* ought to be had in equal *Esteem*; but to prove whether there be any *Man* here that will declare in behalf of him, who (tho he himself perform nothing honourable and praise-worthy) expects nevertheless to carry off an equal *Portion* of all that *Honour* which others by their *Valour* have acquir'd. I, for my part, neither excell in the *strength* of my *Arm*, nor the *swiftness* of my *Feet*: and I am abundantly convinc'd, that for what I shall atchieve in my own *Person*, I shall neither merit the first, nor the second, nay, I believe not the thousandth, perhaps not the ten thousandth Place. Notwithstanding, this I am sure of, that if the *brave Men* amongst us vigorously prosecute the *Business* of the *War*, I my self shall have such a share in their *Conquests* as in *Equity* and *Justice* I ought to have: but if the *lazy Refuse* of the *Army* shall do nothing at all, and our stout and *valiant Men* be crest-fall'n and disheart'ned,

I am

I am afraid I shall partake, and that in a far greater measure than I desire, of something else rather than of what is *honourable* and *good*. When *Chryfantas* had thus spoke, *Pheraulas*, one of the *Commons* of *Persia*, who upon the Account of their domestick Converse, was familiar with, and belov'd of *Cyrus*. A Man of no *ungraceful Meen*, nor of a *Humour* any way *unbecoming* a *Gentleman*. And he began to this Effect:

I believe, O *Cyrus*, and all ye *Persians* here present, that we do all with equal *Earnestness* and *Contention* strive for *Honour*; because I perceive we generally accustom our *Bodies* to the same sort of *Dyet*, we use the same mutual *Society* and *Converse*, and have all the same honourable *Advantages* set before us. For to obey our *Superiours* is a *Duty* alike incumbent upon all; and he that does it most frankly and openly, him, I observe, *Cyrus* always treats with *Honour* and *Respect*. In like manner, to give signal Proof of our *Courage* against the *Enemy*, is not commendable in *one*, and not so in *another*, but confessedly acknowledg'd to be equally laudable in *All*. We are now in prospect of a *Battel*; and how every Man should behave himself therein, *Nature*, I perceive, has sufficiently instructed us: just as we see in other *Creatures*; they have all learnt some way of Fighting or other, and that from no other Principle but the mere *Dictates* and *Instinct* of *Nature*. For instance, the *Bull* fights with his *Horns*; the *Horse* with his *Hoof*; the *Dog* with his *Mouth*; and the *Boar* with his *Tusk*; and all these *Creatures* are *naturally* prompted to avoid

The Oration of  
*Pheraulas*.

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that



' that of which they ought especially to beware,  
 ' without coming under the Discipline of any  
 ' Teacher. And I remember, even from a  
 ' *Child*, I knew how presently to defend and  
 ' guard my self from him that I thought had a  
 ' Design to strike me; for, if I had no other  
 ' *Weapon*, as well as I could, I put by, and re-  
 ' sisted his Stroke with my *Hands*: and this I did  
 ' not only without any Body's *Suggestion*, but  
 ' even when I was sure to be punished and scour-  
 ' ged for the same. Indeed, when I was yet  
 ' but a meer *Child*, I would, without any more  
 ' ado, snatch up a *Sword* wherever I saw it, not  
 ' having learn'd of any one so much as how to  
 ' take hold of it, but only, as I conceive, by the  
 ' meer *Guidance* of *Nature*. Nay, I was so far  
 ' from being taught by any, that I was expressly  
 ' forbidden; as there are other things which  
 ' *Nature* did, in some sort, force me to do, in  
 ' direct Opposition to the Commands of my  
 ' *Parents*. And if I could finite any thing *un-*  
 ' *discovered* with my *Sword*, I was sure to do it.  
 ' For it was not only as *natural* to me, as it is to  
 ' walk or to run; but over and above that, I  
 ' found, methoughts, a certain Complacency  
 ' to my self in so doing. In regard therefore  
 ' that here is a *Battel* at hand, wherein cheerful  
 ' Courage is like to succeed better than *Art* and  
 ' *Stratagem*; why should not we, out of a gene-  
 ' rous *Emulation*, strive and contend with these  
 ' *Peers*; seeing the Rewards of *Valour* are on  
 ' either hand the same; but we don't both run  
 ' equal *Hazards*: For *they* expose an *honourable*;  
 ' *Life*, which is the only, the most *desirable*;  
 but

' but we, a *toilsome, inglorious Life*, which I  
 ' look upon to be, of all others, the most *irksom*  
 ' and *uneasie*. But above all, my *Fellow-Soul-*  
 ' *diers*, that which chiefly animates and excites  
 ' me briskly to undertake this Contest with the  
 ' *Peers*, is, because we shall have *Cyrus* for our  
 ' Judge, whose impartial Sentence no Prejudice  
 ' can sway; who I believe (and I dare call *Hea-*  
 ' *ven* to witness it) loves those that he sees be-  
 ' have themselves *valiantly*, no less than he does  
 ' *himself*. For I observe, He takes more Plea-  
 ' sure in bestowing what he has among *such*,  
 ' than in keeping it to *himself*. 'Tis true indeed,  
 ' I know *they* value themselves much upon this  
 ' Account, That their *Education* has prepared  
 ' them to endure *Hunger*, and *Thirst*, and *Cold*;  
 ' not considering rightly in the mean time, that  
 ' all this we have thoroughly learn'd, and that  
 ' under the Institution of a better Teacher than  
 ' *they*. For in things of this Nature there can  
 ' be no such *Discipline* as that of *Necessity*, which  
 ' has taught *us* to be very accurate and exact  
 ' therein. *They* have been us'd to exercise them-  
 ' selves in bearing *Arms*, which all Men have so  
 ' contriv'd, that they might be most light and  
 ' portable: but for *us*, We have been compell'd  
 ' not only to *Go*, but to *Run*, and that under  
 ' the Pressure of heavy *Loads*; so that now the  
 ' weight of my *Armour* seems to me rather like  
 ' *Wings* than a *Burden*. Know therefore, O *Cy-*  
 ' *rus*, that I will do my utmost Endeavour, and  
 ' be my Condition what it will, according to  
 ' my *Merit* and *Desert* so shall I expect to be re-  
 ' warded. As for you my *Friends* and *Fellow-*

' *Commoners*, I exhort you vigorously and resolutely to maintain this *Conflict* with these well disciplin'd and experienc'd *Gentlemen*. For, indeed, *these Men* are now over-match'd in this *Popular Contention*.

So spake *Pheraulas*. Many others there were who rose up, and declar'd their *Approbation* both of the *one* Opinion and the *other*. So it was resolved, that every ones *Reward* ought to bear Proportion to his *Worth*; and *Cyrus* to be the Judge of the *Merits* of the Cause. And thus proceeded these Matters.

*Cyrus* also on a time invited to Supper with him a Captain and his whole Company; because he had seen him divide his Souldiers into two Parties, and set them in *Battel Array* one against another; both *Divisions* being arm'd with *Breast-Plates*, and *light* <sup>γάρρα,</sup> *Targets* in their Left-hands: in their Right-hands he gave to one half good stout *Truncheons*; the other half he commanded to take up *Clods*, and therewith to pelt their *Adversaries*. Now when they all stood thus ready arm'd, he gave the *Signal* for the *Skirmish*. Then one Party threw their *Clods*, and hit some of them on the *Breast-Plates*, some on the *Targets*, some on the *Thighs*, and some on the *Legs*. But when they came to it hand to hand, they that were arm'd with *Truncheons* smote their *Adversaries*, some of them *Hip and Thigh*, some on the *Hands*, and some of them that stoop'd down to take up *Clods*, on the *Neck* and *Shoulders*. At last the *Batoon-bearers* put the others to flight, and smote them, and chas'd them, with much Sport and Laughter. In like manner, when their

heir turn came, the other took the *Truncheons*, and dealt just after the same rate with those that threw *Clods* against them. *Cyrus* greatly admir'd this notable *Invention* of the *Captain*, and commended the *Obedience* of the *Souldiers*, who did at once both *Exercise* and *recreate* themselves; and withall observing that they that imitated the *Persian* way of *Arming* themselves, always came off with *Victory*, he was mightily pleas'd therewith, and invited the *Combatants* to Supper. Now when in his *Pavilion* he espy'd some with their *Legs* bound up, and some their *Arms*, he ask'd them, what they ail'd? They answered, They had been bruised with *Clods*. He then put the *Question* further to them, whether they were hurt when they came to *close*, or when they fought *at a distance*? The *Truncheon-* <sup>Ναφθηκο-</sup> *ers* reply'd, When they skirmish'd at a distance. <sup>φόβει.</sup> For said they, when we came to it *hand to hand*, we had very pleasant Sport on't. Then they that had been sorely maul'd with the *Truncheons* cry'd out, That they did not think it such fine *Pastime* to be *bastinado'd* at that rate when they came to close fighting; and withall shew'd in their *Arms* and *Necks*, nay, and some of them in their *Faces* too, the very Prints and Srokes of the *Batoons*. This done, as well they might, they laugh'd at, and derided one another. The next day all the whole Field was throng'd with Men, who came to practise this way of *Combatting*: and whenever they were not taken up with *Business* of greater moment, they constantly us'd this kind of *Exercise* and *Recreation*. Another time he saw a *Captain* leading his *Company*

<sup>3</sup> *ὅμι τὸ*  
*ἄριστον,*  
not *deise-*  
*ῶν*, as most  
dies  
have it.

Leaders of  
Ten.

from the River one by one to <sup>3</sup> *Dinner*, who, when he saw his time, commanded the *Rere-band* to pass by the third and fourth *Ward*, and march up into the *Fore-front*. Now when they stood all in the *Van-guard*, he commanded them to double their *Files*, and lead them out by *Files*, advanced into the *Front*: Where he, when he thought convenient, commanded them again to *re-double* their *Files*, and lead them on by four and four. Then came on in order the *Captains* of *five*, yet so that they also might march by four and four. Now when he was come to his *Tent* door, he gave the Word that they should again march one by one; so he led in his *Van-guard*, and commanded the next to follow them in the *Rere*; and giving the same Charge to the third and the fourth, he led them all into his *Pavilion*, where he made them sit down to meat in the same order they came in. *Cyrus* mightily admir'd the Man, as well for the *Mildness* of his *Temper*, as for his *Discipline* and his *Industry*; and therefore solemnly invited Him and his whole Company to Supper.

Now it fortun'd, that at the same time there was another *Captain* invited to Supper, who thus bespake *Cyrus*: "Why don't you invite my *Company* to your *Tent*? for when they are here at Supper they do the very same thing that these do. And when the Entertainment in your *Pavilion* is at an end, the *Leader* of the last *File* brings out the *Rere-ward*, and in the first place sets them in *Battel Array*. Then follows the *Leader* of the *second Band*; and so in order

der the *third* and the *fourth*: that so when they are to make good a *Retreat*, they may know in what *Order* they ought to do it. Now when we come into a *Plain* where we use to have a *running March*, if it be toward the *Sun-rising*, I lead the *Van*, and the foremost *Band* takes place first, after that the second, and so in Course the third and the fourth; then follow the lesser *Bands* of Ten, and of Five, so long as I give the Word of *Command*. But if we march toward the *Sun-setting*, then the *Rere-ward* and the *Officer* that leads it, begin to march off first; and they do nevertheless obey me though I come hindmost of all: that so they may with equal Obedience accustom themselves both to *lead* and to *follow*. And do you, quoth *Cyrus*, use always to do thus? Yes, I assure you, reply'd he, as constantly and duely as we go to our *Meals*. I invite you therefore, answer'd *Cyrus*, partly because you carefully practise to keep good Order both in your *Approaches* and *Retreats*, whether by *Night* or by *Day*; and partly because you exercise your *Bodies* by moving up and down, and also improve your *Understandings* by Experience and Practice. So that in regard you perform a *double Duty* in every Thing, 'tis but reasonable that you should be treated with a *double Repast*. Not in one day, for Heavens sake, quoth the *Captain*, unless you will supply us with double *Bellies* too. And thus ended this Entertainment in the *Tent*. The next day, as also the Day following, *Cyrus* invited this *Company* to his *Pavilion*: which when the other *Regiments* understood, they all ever after imitated them.

*Cyrus* wittily encourageth his Souldiers.

Now

An Embaf-  
fy from In-  
dia.

Now *Cyrus* held a general *Rendezvous* of all his *Forces* in their *Arms*, and was *mustering* them in order for *Battel*; when *Cyaxares*, by an *Ex-press*, advertis'd him of an *Embassy* arriv'd from *India*, and withall signified his *Pleasure*, That he should immediately repair unto him. The *Messenger* likewise told him, That he had brought him, from *Cyaxares*, a very noble *Robe of State*: for, quoth he, his *Desire* is, that you should appear with all *Magnificence* and *Splendour* imaginable, because the *Indians* will see how you make your *Entry*. *Cyrus* having receiv'd this *Message*, he gave order to the *principal Officer* that led the *Van-guard*, that he should draw out his *Company* one by one, and place himself in the *Front*. He commanded him likewise to give the same *Charge* to the next, and so on, that it might pass through the whole *Army*. In obedience to his *Commands*, they immediately gave the *Charge*, and All as readily perform'd it: so that in a very short time, there were *two Hundred* in the *Fore-front* (for so many *principal Captains* he had) and the *Files* were each of them an hundred-deep. In this Order he commanded them to follow, as he should lead them; and presently he began to march at a very great rate. But when he understood that the way leading to the *Palace-Royal* was too narrow for them to march thus all afront, he gave *Command* that the first *Thousand* should follow him in the same Order they were placed, and that the next *Thousand* should close with their *Rere-ward* and follow them; and the same *Method* to be observ'd through-

Rather, as  
Leunclavius ob-  
serves, it  
should be  
300, which  
multiply'd  
by 100  
makes  
completely  
30000.

throughout the whole *Army*. Thus he led them on without any stop, and one *Thousand* still orderly succeeded and followed another. He dispatch'd likewise before him two of his *Attendants*, to make *Proof* of the straightness of the *Way*, that so if any one were at a loss therein, they might of them be informed what they ought to do. Now when they were come to *Cyaxares* his *Palace-Gates*, he commanded the *Captain* of the first *Band* so to order his *Files* that they might stand twelve deep, and to place the *File-Leaders* afront before the *Palace*. He commanded that the same *Charge* should be given to the second *Captain*, and so on throughout the *Army*. And all this they accordingly perform'd.

*Cyrus* came into *Cyaxares*'s *Presence* in a plain *Persian Robe*, whom when *Cyaxares* saw, being well pleased that he had repair'd to him with such *Celerity* and *Dispatch*, but disturb'd at the *Meanness* of his *Garment*, he thus bespake him: 'What mean you, *Cyrus*, to appear thus in such a Garb before the *Indian Embassy*? My *Desire* was, that you should have made your *Entry* in a most splendid manner; for it would have been much for my *Reputation* and *Honour*, that my *Nephew* should have appear'd in all *Magnificence* and *Royalty*. To this *Cyrus* reply'd, Whether should I have done you more *Honour* by deferring and slighting the Execution of your *Commands*, that so I might have come before you, array'd in *Purple*, adorn'd with *Bracelets*, and bedeck'd with *Chains*; or rather (as I have now done) by ex-

pressing

Cyaxares  
gives Au-  
dience to  
an Indian  
Embassy.

‘ pressing my *Obedience* and *Diligence* in leading  
‘ hither so great and gallant an Army, and all  
‘ to maintain your *Grandeur* and *Honour*? I  
‘ come adorn’d, you see, with Sweat and La-  
‘ bour, that I may make you glorious by teach-  
‘ ing others to obey you. When *Cyrus* had  
‘ thus spoke, *Cyaxares* approv’d well of what he  
‘ said, and commanded that the *Indian* Ambassa-  
‘ dours should be introduc’d. Who, when they  
‘ were admitted to *Audience*, declar’d, that they  
‘ were sent by the King of *India* with Instructions  
‘ to demand the Reasons and Grounds of the *War*  
‘ betwixt the *Medes* and *Assyrians*; and that when  
‘ they had receiv’d his Answer, they vvere fur-  
‘ ther impovver’d to go likewise and demand the  
‘ same of the King of *Assyria*: and upon the whole  
‘ matter to let each of you understand, that the  
‘ *Indian* King was resolv’d, out of a due regard  
‘ to *Justice* and *Equity*, to joyn with and assist  
‘ the injur’d Party. To this *Embassy* *Cyaxares*  
‘ answer’d; Hear therefore what I shall declare:  
‘ We have been no ways injurious to the *Assy-*  
‘ *rian* King. Go on therefore in your vway to  
‘ him, and learn vvhath his *Declaration* is in this  
‘ Point. *Cyrus* also being present, crav’d leave  
‘ of *Cyaxares* to impart his Thoughts to them;  
‘ vvhich being granted, he thus bespake them:  
‘ To the King of *India*, (Your Master) if *Cya-*  
‘ *xares* please, make this Report: That if the  
‘ King of *Assyria* pretend he has been any ways  
‘ injur’d by *Us*, We declare ’tis our Resolution,  
‘ to refer to the King of *India* the *Arbitration* of  
‘ the Matter. Their Audience thus ended, they  
‘ departed; whereupon *Cyrus* began to address  
‘ himself to *Cyaxares* in this manner. I

‘ I came from Home furnish’d with no great  
‘ store of *Treasure* of my own; and of what I had  
‘ I have very little left, having expended most  
‘ of it upon my *Souldiers*; which perhaps you  
‘ may wonder at in regard ’tis *You* that Victual  
‘ and provide for the *Army*. But assure your self,  
‘ I have employ’d it no otherwise than in re-  
‘ warding and gratifying such of them as have  
‘ deserv’d my *Admiration* and *Esteem*. For I am  
‘ clearly of Opinion, that for all such whose  
‘ Assistance we desire in any Concern whatso-  
‘ ever, ’tis much more easie and pleasant to win  
‘ and ingage them to us by good *Words* and *kind*  
‘ *Treatment*, than to fright them into their *Duty*  
‘ by *Rigour* and *Compulsion*. And especially in  
‘ Cases of *War*, he that would have his Souldi-  
‘ ers cheerfully and heartily espouse his *Cause*,  
‘ must be sure to gain upon them by all man-  
‘ ner of *indearing* and *gracious* Expressions; for  
‘ they must be *Friends* and not *Foes*, that will  
‘ stand and fall with, and (without any little pre-  
‘ tences for Excuse) follow the *Fortune* of their  
‘ *General*, neither repining at his *Successes*, nor  
‘ murmuring at his *Misfortunes*. These things  
‘ consider’d, I conceive it necessary that I have  
‘ *Treasure* at Command. But to expect a Supply  
‘ of every thing from you, especially when I  
‘ know what extraordinary *Charges* you are at,  
‘ I look upon it to be very preposterous and ab-  
‘ surd. Therefore I think *You* and *I* ought joynt-  
‘ ly to consult the common *Interest* that you may  
‘ not be destitute of *Money*. For this I am assu-  
‘ red of, if you abound, I shall not want when  
‘ I have occasion; especially if I receive it with  
‘ that

*Cyrus* con-  
fers with  
*Cyaxares*  
about rai-  
sing Mo-  
ney.

Cyaxares  
and Cyrus  
consult a-  
bout the  
reducing  
the King of  
Armenia.

‘ that Intent, that the expending thereof may  
‘ redound the more to your *Honour* and *Advan-*  
‘ *tage*. Sir, I remember I lately heard you say,  
‘ That the *Armenian* King does at this *Juncture*  
‘ despite you, because he is advertised our Ene-  
‘ mies are coming against *Us*, so that he will  
‘ neither assist you with an *Army*, nor send the  
‘ *Tribute* he stands obliged to pay. This is the  
‘ Case, *Cyrus*, quoth he, and thus he treats me;  
‘ so that I am at a Stand whether I should make  
‘ War upon him, and by force of Arms endea-  
‘ your to bring him to Reason; or whether, as  
‘ Affairs now are, it were not better for me to  
‘ take no notice of him, lest thereby I should  
‘ oblige him also to joyn with, and increase the  
‘ Number of our *Enemies*. *Cyrus* then proceed-  
‘ ed to enquire, Are the Towns of *Armenia* situ-  
‘ ate in strong defensible Places, or not? Why  
‘ truly, reply’d *Cyaxares*, they are not very  
‘ strongly fortified; for I have been particularly  
‘ curious in that Point. But Mountains there  
‘ are, whither, if the *Armenian* King retire, he  
‘ may so secure himself, and whatsoever he re-  
‘ moves thither, that he need not fall quickly  
‘ into the *Enemy’s* Hand, unless he will sit down  
‘ to beleaguer and streighten him with a *stand-*  
‘ *ing Camp*, as my *Father* has sometimes done.  
‘ Here *Cyrus* went on, and said: If therefore, you  
‘ think fit to send me with a convenient Num-  
‘ ber of *Horse*, I doubt not but, with the Gods  
‘ Assistance, to compell him to aid you with an  
‘ *Army*, and oblige him to pay the *Tribute* due  
‘ to you. Nay, and after all this, I make no  
‘ Question but he shall hold a stricter Friendship  
‘ with

‘ with you than at present he does. And I am  
‘ perswaded, quoth *Cyaxares*, the *Armenian* will  
‘ much rather come in, and joyn with *You*, than  
‘ with *Us*. For, I have been informed, that some  
‘ of that *King’s Children* have been your Com-  
‘ panions in *Hunting*, and *they* may probably  
‘ strike in with you again. Now if you can but  
‘ get any of them into your Hands, we can’t  
‘ fail of effecting what we our selves desire. But  
‘ what think you, saith *Cyrus*, is it not expedi-  
‘ ent that this *Design* of ours should be carried on  
‘ with Secrecie and Concealment? By all means,  
‘ reply’d *Cyaxares*, for so we may with less diffi-  
‘ culty trepan some of *them*; and if we should  
‘ in an hostile manner set upon them, they will  
‘ be less provided against such a *Surprise*. Hear  
‘ me then, quoth *Cyrus*, whether what I shall  
‘ say be to the purpose or no. I, and all my  
‘ Train of *Persians* that attended me, have often  
‘ hunted about the Confines of *Media* and *Ar-*  
‘ *menia*, and that many times I have been fol-  
‘ lowed with a *Troop* of Horse-men, my *Friends*  
‘ and *Familiars* from hence. You may there-  
‘ fore, reply’d *Cyaxares*, make the same Attempt  
‘ now without incurring the least *Suspicion*: But  
‘ if you lead out considerably more Forces now  
‘ than did usually follow you to *Hunting*, this  
‘ will make them jealous of your *Design*. But we  
‘ may, quoth *Cyrus*, even in that Case, frame  
‘ a very specious *Pretence*; as suppose some one  
‘ spread a Report there, that I intend a great  
‘ and *solemn Hunting*, and for that end have  
‘ openly requested you to furnish me with Horse-  
‘ men. I approve well of what you say,  
‘ quoth

quoth *Cyaxares*, and indeed those I shall furnish you with will be but very few, because I my self will make shew, as if I intended to visit my *Frontier Garrisons* upon the Borders of *Assyria*, which I do verily purpose to do, and to make them strong and fit for Service. Now so soon as you are advanced to the Confines with what Forces you have, and have spent some two days in *Hunting*, I will send you of the Forces I have levyed a sufficient *Recruit* both of *Cavalry* and *Infantry*, with whom (as soon as they have joyn'd you) you may immediately march on further into the Country: and I, with the Remainder of my *Army*, will endeavour to keep at such a distance, that whenever *Occasion* serves, I may come in to your Relief.

Hereupon *Cyaxares* presently drew together a Body of Horse and Foot for the Service of his *Garrisons*; and withall, sent *Wagons* laden with Provisions the very direct way leading thereunto. But *Cyrus*, in order to his March, did Sacrifice to the *Gods*; and at the same time sent to *Cyaxares* to request of him his younger Horsemen: He, tho' great Numbers of them readily offer'd him their Service, yet sent him but a few. Now as *Cyaxares* was marching at the Head of his Forces to visit his Castles, *Cyrus* by Sacrifice had an auspicious Prefage of a fortunate Expedition against the King of *Armenia*: whereupon, out he leads his Men, as one prepared only to hunt. No sooner was he entred the first Field, but up starts a *Hare*; when an *Eagle*, coming from a *luckey Quarter*, and perceiving her Flight,

*Cyrus* under colour of Hunting invades the K. of *Armenia*.

made

made at her, beat her down, seiz'd her, and so took Wing again; and carrying the captive Prey to the top of a neighbouring Hill, she us'd it as she pleased. *Cyrus* liked this *Omen* well, and rejoycing for the same, he pay'd his devout Acknowledgments to *King Jupiter*, and withall, told those that were present; My Friends, quoth he, by the Favour of *Heaven*, this will prove a fortunate *Hunting* to us. Now when they were come to the *Frontiers*, as his usual manner was, he began his Sport. When the ordinary sort, as well *Horse* as *Foot*, rushing forth, beat up and down, to rouse their Game; but for the more choice Men, they stood distributed here and there, that they might be in a readiness to receive and pursue the wild *Beasts*, many whereof they took, as wild *Boars*, *Goats*, *Stags*, and *Asses*: for there are in those Parts good store of wild *Asses* even at this day. Now when they had concluded that days Sport, *Cyrus* entring the *Marches* of *Armenia*, sat down and supped there; and the next day renewing his Game again, he made his Approaches to those Mountains where he long'd to be; which done, and his Hunting ended, to Supper he sat down again. But so soon as he discover'd *Cyaxares* his Army marching towards him, he sent private Dispatches to them, that they should sup some eight miles distance from him; for he foresaw this would very much conduce to conceal his Approaches from the Enemy. He likewise signified his Pleasure, that after Supper the chief Captain should repair unto him. So when Supper was ended, he commanded the Officers

as *Armenia* was invaded by *Cyrus*.

of the *Army* to appear before him, and when they were assembled, bespake them after this manner:

Cyrus's  
Oration.

‘ Heretofore, my *Friends*, the King of *Armenia* was in Confederacy with, and also tributary to *Cyaxares*. But now, understanding that we are invaded by our *Enemies*, he despises us, neither does he send us any Supply either of Men or Money. He therefore is now to be our *Game*; Him we are to *Hunt* out if we can. In order to which, I think, we must thus proceed: You, *Chrysantas*, after you have somewhat refresh’d your self with Sleep, shall take with you one half of the *Persians* that are here, and entering the mountainous part of the *Country*, make your self Master of those *Hills*, whither, ’tis reported, He uses to fly when he is apprehensive of Danger. Guides I will give you to direct you: and, they say, those Mountains are so thick and woody, that I hope there is no fear of your being discovered. However, if you send out some before the *Army*, that may both for their Number and their Garb resemble *Robbers*, nimble active Men; look what *Armenians* they meet with, if they can take them *Prisoners*, they will be sure to prevent their giving *Intelligence*; but if they let them escape their Hands, they will force and drive them so far off, that they shall not possibly have a sight of the main *Body* of the *Army*, nor design any thing more against you than what they would against common *Robbers*. And this, quoth he, *Chrysantas*, shall be your Charge: I, for my part, with the remaining

‘ maining half of the *Foot*, and all the *Horse*, will, by break of day, march the direct and plain Road to the *Palace Royal*; where, if we find any Opposition, we shall of necessity be obliged to fight; but if he quit the plain Field, then we must undoubtedly pursue him. Now if we fly to the *Mountains*, there it will especially be your business to suffer none to escape that fall into your Hands. For, you must imagine this to be a kind of *Hunting-match*; and look upon us as those that are to find out and rouse the *Game* whilst you your self attend the *Toiles*. Be sure therefore, that all the *Avenues* and *Passes* be stopt before your *Chase* begin. And they that are appointed to manage this Concern, must take care to lye close under Covert, lest, as their *Game* makes up towards them, they startle it, and turn it back again. But for you, *Chrysantas*, you must not think to do now, what out of your extream Love to *Hunting*, at other times you have been us’d to do. For you have often spent the whole *Night* without *Sleep*: but now you must allow your *Men* to take some moderate *Repose*, that they may be able to encounter *Sleep*, and repell it: Neither must you attempt now to pass difficult and uncouth places, because heretofore you have been us’d to travel over *Mountains* and *Craggs*, even without a Guide, that you might be sure to follow your *Game* closely, which way soever it went; but you must command your *Guides* to lead you the easiest and most passable, if there be not another far shorter and more expeditious way. For to all *Army*,



the easier their Way is, the quicker their *Dispatch*. Nor must you lead your Men a *running March* over the *Mountains*, because you your self were us'd to pass them at that rate; but you must advance moderately, and hasten leisurely, that the *Body* of your *Army* may be able to keep Pace with you. It would likewise be a matter of very good *Consequence*, that some of the *stoutest* and most *forward* Men should now and then stay behind to encourage the rest; for when such a *Wing* moves, it will be a great Incitement to the rest to quicken their March, when they see their *Leaders* walk at that rate before them, that the Residue of the *Army* shall seem to run.

When *Chrysantas* had heard this, being transported with the *Instructions* that *Cyrus* had given him, he took with him his Guides, and departed; and having given his *necessary Orders* to those that were to march with him, he betook himself to his *Repose*. Now when they had taken what *Rest* he thought convenient, he began to advance toward the *Mountains*. And *Cyrus*, early the next Morning, dispatch'd a *Messenger* to the *King of Armenia*, giving him it in Charge to speak to him to this Effect.

Cyrus his Commands to you, O *King of Armenia*, are, that you do thus and thus; namely, That you repair unto *Him* with all possible Diligence, and bring with you both your *Tribute* and an *Army*. If he enquire of you where I am, tell him the *Truth*, that I am already entred his *Frontiers*. If he enquire further, whether I come my self in Person or no; tell him

him

him here also the *Truth*, and answer him, You know not. But if he be still inquisitive to learn how *strong* we are, bid him send out some of his *Spies* to inform him.

With these Instructions *Cyrus* dispatch'd his *Messenger*; for he look'd upon this kind of *Treatment* to be more *civil* and *friendly*, than altogether to surprize him with an unexpected *Invasion*. This done, and *Himself* being every way well appointed either to perform the *Expedition*, or, if occasion were, to give the Enemy *Battel*, he march'd on; having first given it in Charge to his *Souldiers*, that they should injure no Man: but look what *Armenians* soever they met with, they should bid them take Heart, and fear nothing; and tell them, that any Man that pleased, might come and keep Market wherever the Camp was, and sell them Provisions either of Meat or Drink.

*The End of the Second Book.*

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*Xenophon's Institution,*  
AND  
*Life of CYRUS the Great.*

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BOOK III.

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**C**yrus was very intent upon these Matters. Now the King of *Armenia* was greatly startled and astonished when *Cyrus's* Messenger deliver'd to him his *Master's* Commands, especially reflecting upon his own *Injustice*, both in detaining his *Tribute*, and not assisting him with his *Army*. But that which he fear'd most of all was, That his late beginning to build and fortifie his *Palace Royal*, would look as if it were done with a Design to oppose them. Upon all these Accounts, he being in great Perplexity of Mind, issued forth *Commissions* for his *Forces* to come together, and conveyed into the Mountain Country his younger Son *Sabaris*, his *Wife*, and his *Son's Wife*, and his *Daughters*, with all their costly *Ornaments* and rich *Furniture*, appointing them a *Convoy* to secure their Passage. He sent out Spies likewise to inform him what *Cyrus* did; and what *Armenians* he had



Book III. *Life of Cyrus the Great.*

had with him, he put them in order of Battel; when immediately other Messengers repair'd to him, with Intelligence that *Cyrus* also himself in Person was hard at hand. Whereupon *He*, not daring to give him Battel, secretly withdrew himself: which the *Armenians* that were with him perceiving, they fled every Man to his respective Home, with an Intent to convey their *Moveables* farther off.

Now when *Cyrus* saw the Field full of run-away Stragglers, driving their *Cattel* before them, he sent to them to let them know, That he would offer no manner of *Hostility* to any that stayed; but if he overtook any in their Flight, those he declar'd he would treat as his *Enemies*. Upon this Message, a multitude of them stayed; nevertheless, many withdrew themselves secretly with the *King*. Now when they that went before to conduct the *Women* fell into their Hands that guarded the *Mountains*, they presently set up a great Cry, and attempting to save themselves by Flight, were many of them taken. At last his *Sons*, their *Wives*, their *Daughters*, with all the *Riches* and *Treasures* they brought with them, were seiz'd on by the *Enemy*. When the *King* understood what had befall'n them, not knowing which way to turn himself, he fled to the top of a certain *Hill*; which *Cyrus* likewise perceiving, with what *Forces* he had ready with them, he closely begirt it round, sending withall to *Chrysantas*, commanding him to quit the Mountain where he was posted, and come to him. When *Cyrus* had held a *Rendezvous* of his *Army*, he dispatch'd a

The King  
of Armenia  
flies.



*Herald* to the King of *Armenia*, with these Questions to be propos'd to him: 'Tell me, O King of *Armenia*, whether you will choose rather to stay where you are, and fight with *Hunger* and *Thirst*, or take the plain *Field*, and joyn *Battel* with us? To this the King of *Armenia* replied, 'That his Desire was, not to fight with either. 'Then *Cyrus* sent again, and demanded, Why therefore do you sit still there, and not come down? Why, quoth he, because I know not what Course to take. But you ought not, quoth *Cyrus*, to make any doubt in this matter; for you have free leave to come down, and plead your own Cause. And who, reply'd he, shall be *Arbitrator* in the Case? Who, answer'd *Cyrus*, but he whom the great God has empower'd, even without hearing your *Plea*, to treat you as he list? Here the King of *Armenia*, having a regard to the Streights and Necessities he lay under, came down. Him *Cyrus* received, with all that belong'd to him, into the midst of his *Army*, and surrounded them with his *Camp*, having now muster'd up all his *Forces* together.

Now it happen'd, that at this time, *Tygranes*, the King of *Armenia's* eldest Son (who had often been a *Fellow-Hunter* with *Cyrus*) was just return'd from some Foreign Progress; who hearing what had happened (with such *Equipage* as he had) went directly to *Cyrus*. But when he saw his *Father*, his *Mother*, his *Brother*, and *Sisters*, and his own *Wife*, all made Prisoners of *War*, he (as justly he might) burst out into Tears. Whom when *Cyrus* saw, he received him

him with no other Complement, but only told him, You come, *Sir*, very opportunely, to be present at the hearing your *Fathers Plea*. And immediately he assembled together the *Chief Captains* of the *Medes* and *Persians*, inviting also such of the *Armenian Nobility* as were present, not excluding even the *Women* that were there in their Chariots, but permitted them also to hear. And, when he thought convenient, he thus began.

'In the first Place, O King of *Armenia*, I advise you to be ingenuous, and speak *Truth* in this Cause, that so you may be free at least from one Imputation, which of all things in the World is the most hateful: for know this assuredly, that nothing can be a greater *Obstacle* to a Man's obtaining *Grace* and *Favour*, than to be detected in an *Untruth*. Besides, your *Children*, these *Ladies*, and all the *Armenians* here present, are throughly acquainted with all your *Proceedings*; who, if they come to understand you speak otherwise than what is really true, will conclude, that you condemn your self to suffer the utmost *Calamity* if once I come to discover the *Truth*. Ask me therefore, O *Cyrus*, quoth he, what you please; for resolve I am, to declare the *Truth*, be the *Issue* what it will. Answer me then, said *Cyrus*; Did you ever wage *War* against my Grand-father *Astiages*, and the rest of the *Medes*, or no? I did, reply'd he. And when he had conquer'd you, did not you enter into *Covenants* with him to pay him *Tribute*, to assist him in his *Wars* whensoever he summon'd you, and to have

The K. of Armenia pleads his own Cause.

Cyrus deals  
subtilly  
with the K.  
of Armenia.

'have no *Forts* or *Citadels* in your *Dominions*?  
'Tis granted, reply'd he. Upon what Account  
therefore at this time have you not only not  
paid your *Tribute*, nor sent your *Auxiliary*  
*Forces*, but have begun to build *Garrisons*, and  
fortifie? The desire of *Liberty*, quoth he, in-  
duc'd me to it: for I look upon it as a very  
*honourable* thing, both to enjoy my own *Li-*  
*berty*, and also to leave it as *Legacy* to my  
*Children*. I confess, quoth Cyrus, 'tis com-  
mendable and brave in any Man to fight so  
that he may never fall into *Servitude*: but if  
any one be detected in attempting a *Revolt*,  
and shaking off his Masters *Yolk*, who either  
by the Fortune of *War*, or by any other Ac-  
cident, has been brought into *Captivity*, I  
would fain know of you, in the first place,  
whether you (if you seize him) promote such a  
one as an *honest Deserving Man*, or rather pu-  
nish him as an *Offender*? Why, said he, (for  
you will not allow me to lye) I punish him.  
Well then, quoth Cyrus, come on, deal frank-  
ly with me in all these Particulars. If any one  
intrusted with *Authority* and *Power*, offend,  
whether do you continue him in the same *Sta-*  
*tion*, or substitute another in his Place? I put  
another, said he, in his Place. How if he be  
very *wealthy*, do you permit him to be *rich*  
still, or reduce him to *Poverty*? I strip him,  
quoth he, of all he has. But if you perceive  
him revolting to the *Enemy*, how then do you  
treat him? I put him to Death, quoth he; for  
why should I dye under the *Conviction* of *Lying*  
rather than the *Confession* of *Truth*? When his  
Son

Son *Tygranes* heard this, he tore his *Turbant*  
from his Head, and rent his *Cloaths* in pieces;  
and the Women giving a lamentable *Shriek*,  
bemangled themselves, as if their *Father* were  
already a *lost Man*, and they themselves undone  
for ever. Hereupon, *Cyrus*, commanding Silence,  
began again: 'This then, O *King of Armenia*,  
'is your *Law*, this the *Rule* you walk by: But  
'what would you advise *Us* to do in such a *Case*?  
Here the *Armenian King* was silent, as being in  
Suspense, whether he should counsel *Cyrus* to  
put him to Death, or make his present *Advice*  
contradict what he had confess'd he himself did  
already *practise*. But his Son *Tygranes*, seeing  
his *Father* in this *Confusion*, address'd himself to  
*Cyrus*, and said; 'May I, *Sir*, by your leave,  
'advise you concerning my *Father*, what I think  
'best for you to do? And *Cyrus* having observ'd  
that when *Tygranes* was his Companion in Hunt-  
ing, he had a subtle *Sophister*, whom he held  
in great Admiration, attending upon him, he  
was very desirous to hear what he had to say;  
and therefore bid him speak his Mind freely.

'I, for my part, quoth *Tygranes*, advise, That  
'if you approve of either what my *Father* in-  
'tended, or what he has already acted, you  
'would therein exactly imitate *him*; but if you  
'look upon him as a *Delinquent*, not to follow  
him. I must not therefore, quoth *Cyrus*, imi-  
tate an *Offender*, if I intend to do what is *Just*.  
True, said he, therefore according to this Rule  
of yours, I ought to punish your *Father*, if it  
be a Principle of *Justice* to punish him that  
deals *unjustly*. But whether do you think it

better,

*Tygranes*  
pleads his  
Fathers  
Cause.

better, O *Cyrus*, quoth he, to *advantage* or *prejudice* your self by exacting Punishment? Not the latter, said he, for so I should punish my self. Yea, and be assur'd, reply'd *Tygranes*, that if you should destroy any of your own *Subjects*, when the Preservation of them might be most for your Service, you would be the greatest *Sufferer* your self. But how, quoth *Cyrus*, can they be look'd upon as Men of *Value* and *Worth*, who are taken in the very Act of *Injustice*? If at length, quoth he, they become more *wise* and *sober*. For 'tis my Opinion, *Cyrus*, that *unless Prudence sit at the Helm, all other Virtues will miscarry*. For what signifies a strong, robust Man? What Service can a *Horseman* perform, if he want *Conduct* and *Discretion*? What is a wealthy *Citizen*, or a powerful *Magistrate*, without this? But with an Allay of *Prudence*, every Friend proves for our *Advantage*, and every Servant promotes our *Good*. This is that you say then, quoth *Cyrus*, that your *Father* is this Day return'd from his *Folly*, and of an *inconsiderate* Man become *wise*. I do so, quoth he. Then you look upon *Wisdom* and *Prudence*, as you do upon *Sorrow*, to be an *Affliction* of the *Mind*, and not an *acquir'd Habit*. But granting it necessary that a Man must first be *understanding* that will be *discreet*; yet it does not follow that an *unwise* Man shall all on a sudden become *Wise*. Why, good *Cyrus*, quoth he, did you never yet observe one Man in a *foolish Rashness* undertake to fight with another *greater* and more *powerful* than himself, who notwithstanding when he has been vanquish'd by him, presently

sently renounces his former *Folly*, and will no more act so *unadvisedly* against him? Or have you not seen one City bid *Defiance* to, and oppose another, which nevertheless, when it has been once reduc'd, chooses rather to *obey* than to *resist* the *conquering City*. But upon what Disaster of your *Father's*, quoth he, do you ground this strong *Presumption* of yours, that he is become *sober* and *well-advis'd*? Upon this, quoth he, because he is now conscious to himself, that having too *eagerly* affected *Liberty*, he has brought himself into such a *Servitude* as he never before knew; and because he finds himself utterly unable to effect any thing of that which by *secret* and *clandestine* means he supposed he might bring to pass, or else by *open Violence* obtain. Besides, he knows very well that wherein you design'd to circumvent him, you did it with as much ease as one may impose upon Persons that are *blind*, or *deaf*, or *arrant Ideots*. Then he is sufficiently satisfied, that what you intended should be carried covertly, was managed with such *Secresie*, that in those very Places which he look'd upon as most *secure* for his *Recess*, you had *coop'd* him up and imprison'd him before he was aware. Then for *Expedition* and *Dispatch*, you have so far out-done him there, that you have been able to bring a mighty *Army* out of a *remote Country* before he could muster up his *Forces* that were *round about* him. But think you, quoth *Cyrus*, that to be thus baffled and defeated is sufficient to bring a Man to a *sober Understanding*, and make him acknowledge *others* to be better than *himself*?  
Un-

Undoubtedly, reply'd *Tygranes*, and that much more than if he were overcome in *Battel*. For oftentimes he that has been over-power'd by *main force*, thinks when he has duely exercis'd his *Body*, he shall be able to renew the *Combat* again; and *Cities* that have been forc'd to a *Surrender*, have, upon calling others to their *Aid*, thought themselves in a Condition to take up the *Quarrel* afresh. But whensoever any People look upon others to be *better* and *mightier* than themselves, to them they will commonly pay *Obedience* freely and without *Constraint*. It seems then, reply'd *Cyrus*, you are of Opinion, That *insolent* Persons have no regard for those that are of a more *sober* *Deportment* than themselves; nor *Thieves* and *Robbers* of those that are not so; nor *Lyars* of those that speak *Truth*; nor *unjust Oppressors* of those that do *Justice*. And are you ignorant, quoth he, that at this *Juncture* your *Father* has dealt perfidiously, nor has he perform'd *Covenants* with us, tho he knows we have not transgress'd one Tittle of the *Articles* agreed upon betwixt *Astyages* and *Him*? Nor do I affirm, quoth *Tygranes*, that the bare knowing of their *Betters* makes Men *seriously* consider, unless they also suffer by them, as my *Father* now does. But your *Father*, reply'd *Cyrus*, as yet has been no *Sufferer* at all: 'tis true indeed, I know, he is *afraid* he shall suffer the utmost *Extremity*. Think you then, answer'd *Tygranes*, that any thing can more subdue and un-man one than an over-ruling *Fear*? Know you not, that they that are smitten with the Edge of the *Sword* (which is look'd upon to be

be one of the severest kinds of *Sufferings*, will nevertheless rencounter and fight the very same *Enemies* again? but those that Men are heartily *afraid* of, they are not able (yea tho they treat them friendly) so much as to look them in the face. Do you say then, quoth *Cyrus*, that the *fear* of *Suffering* is to Men a greater Punishment than the *Suffering* it self? I do so, reply'd he, and you know that therein I speak nothing but the *Truth*. For you are not ignorant, that such as are afraid they shall be banish'd their *Native* Country, and they likewise, who being to encounter the *Enemy*, fearfully dread an Overthrow, live of all Men most *wretchedly*. They also that at Sea are in *fear* of a *Shipwrack*, *Slavery*, and *Bondage*, can neither eat, nor drink, nor sleep for very *dread*; whereas they that are already *Exiles*, already *vanquish'd*, *Slaves* already, can many times enjoy themselves, eat, drink, and sleep, better than those that are in a happier Estate: besides, these Instances will plainly evince how grievous and insupportable *Fear* is. For some there are, who, fearing lest they should *miserably* end their days in *Captivity*, do, either by throwing themselves *headlong* from some *Precipice*, or by *Strangling*, or by laying *violent Hands* on themselves, antedate their Death for very *Fear*. So that of all the most dreadful things in the *World*, nothing doth so much astonish Mens Minds as *Fear*. Now for my *Father*, quoth he, what *Distraction* of Mind think you doth he labour under, not only lest he himself should be carried into *Bondage*, but for Me also

*Fear* is the worst of Punishments.

also, his *Wife*, and all the rest of his *Children*? I can easily believe, reply'd *Cyrus*, that your *Father* does lye under those *Perplexities* you speak of: but I know also, 'tis natural for the same Person to be *haughty* and *insolent* in *Prosperity*, and yet presently, upon the Approach of *Affliction*, to be as it were *thunder-struck* and *amazed*, and yet let him but be re-instated in his former Condition, he shall again be as *arrogant* as ever, and create you the same *Disturbances* as before. I confess, O *Cyrus*, quoth he, 'tis too true; our past *Miscarriages* are a sufficient Ground for you to *distrust* us: but it is in your Power to fortifie the *Strong Holds*, to put *Garri-sons* into the *Castles*, and to receive of us what other *Pledges* and *Hostages* you please; nor shall any of these things make us in the least murmur or repine, as remembering that we our selves are the *Authors* of our own *Sufferings*. But if you shall depute any Persons to the *Government* who have not been *Delinquents*, and yet you your self seem diffident and distrustful of them, beware, lest whilst you oblige and advance them, they look upon you to be none of their Friend. On the other side, if you, to avoid their *Hatred*, forbear to lay Yokes upon their Necks, whereby to awe and *restrain* them, take heed that hereafter you don't find it more difficult to *curb* and *reclaim* them, than now to *reduce* us. For my part, quoth *Cyrus* then, I protest I think I shall very unwillingly intrust my Concerns in their Hands whose mere Necessities, I know, oblige them to accept my *Service*. But those that I perceive willing to do their *Duty* out of pure

'pure *Affection* for, and *Love* to me. Such, I think, even in their *Miscarriages*, I should sooner bear with, than those that hate me, yet are very diligent in performing a kind of *Compulsive Service*. To this *Tygranes* reply'd, Whom can you lay such *Obligations* upon to *Love* and *Serve* you, as you may now upon *Us*? Upon those I believe, quoth *Cyrus*, who never yet acted in an hostile Manner against me, provided I confer the same Favours upon them which now you would persuade me to bestow upon you. But can you then, think you, O *Cyrus*, quoth he, at this time find out a Person upon whom you may lay so many *Obligations* as you may upon my *Father*? For should you only spare the Lives of any of those that never yet *injur'd* you, you can't imagine how expressive the Returns of his *Gratitude* will be. Then should you spare his *Wife* and *Children*, who do you think will love and serve you more than he that believes he does *deservedly* suffer all this at your Hands? And can you suppose any Persons so much concern'd for the loss of the *Kingdom of Armenia*, as *We*? Most manifest, therefore it is, that *He*, who by the loss of his *Kingdom*, must needs be the greatest *Sufferer*, would, if he should receive the same of your free *Grace*, be your most obedient *Friend* and *Servant*. Besides, if upon your departure hence, you desire to leave all things in a *sedate* and *quiet* Posture, consider with your self, whether it will more conduce to the *Peace* and *Tranquility* of the State, to continue the *old establish'd*, or to introduce a *new Government*? Then if you

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are

'are desirous to lead out a puissant *Army* into  
'the Field, who do you suppose can make a  
'better choice for you, than he who has often  
'try'd and experienc'd their *Worth*? And should  
'you stand in need of a *Pecuniary Sufidie*, who  
'can you imagine more proper to levy the same,  
'than *He* that both knows and commands the  
'*Revenue* of the *Kingdom*? Beware therefore,  
'most Noble *Cyrus*, lest by ruining *Us*, you bring  
'upon your self a greater *Mischief* than my *Fa-*  
'*ther* possibly could do. So spake *Tygranes*.

Now when *Cyrus* had heard this Speech, *He*  
was exceedingly pleas'd, believing he had ef-  
fected all that which he had promis'd *Cyaxares* to  
perform: for he remembred he had said, he  
doubted not but to bring the *King* of *Armenia*  
into more strict Engagements of *Friendship* than  
before. Wherefore, turning to the *King* of *Ar-*  
*menia* Himself, he said; 'What *Army*, O *King*,  
'will you furnish me with? What *Subsidy* will  
'you raise toward the carrying on of this *War*,  
'provided I accept the Conditions you have pro-  
'pos'd? To him the *King* of *Armenia* reply'd, I  
'cannot, O *Cyrus*, in *Honesty* or *Justice*, promise  
'you less, than to give you an Account of all the  
'*Forces* of my *Kingdom*, that you, knowing what  
'they are, may take out of them what number  
'you please, leaving a *Guard* sufficient for the  
'*Defence* of the *Country*. Likewise, 'tis but reason-  
'able I should discover to you all my *Trea-*  
'*sure*, that you, taking an *Account* of the same,  
'may make *Use* of, and *leave* what you think  
'fit. Come then, quoth *Cyrus*, let me know  
'how considerable your *Strength* is, and how  
'rich

'rich your *Treasury*. As for my *Forces*, reply'd  
'the *King* of *Armenia*, I have about eight thou-  
'sand Horse, and forty thousand Foot. Then  
'for my *Treasure*, reckoning what Sums my *Fa-*  
'ther left me, it amounts to above three thou-  
'sand *Talents* of Silver. To this *Cyrus* immedi-  
'ately subjoyn'd, because the *Caldeans*, your  
'Neighbours, make War against you, you shall  
'only assist me with half your *Army*, and because  
'you have neglected to pay *Cyaxares* the *Tri-*  
'*bute* due to him, instead of fifty *Talents*, you  
'shall send him double the Sum. To me likewise  
'you shall lend an hundred *Talents*, which, by  
'the Assistance of Heaven, I engage either to  
'repay, if I am able, or else to do you some Ser-  
'vice, which may more than answer it. But in  
'case I do not pay it, I may possibly be look't  
'upon as not *Solvent*, but can't reasonably fall  
'under the Imputation of being *unjust*. For  
'Heaven's sake, said the *King* of *Armenia*, I be-  
'seech you *Cyrus*, don't speak this, if you intend  
'I should confide in you; But assure your self  
'this, that whatever you *leave* behind you, is as  
'much your own as what you *carry* with you.  
'Well, granting this, quoth *Cyrus*; but now what  
'Sum would you be willing to give for the *Re-*  
'*demption* of your *Wife*? Even all that I am  
'worth, said *He*. What for the *Redemption* of  
'your *Children*? Even all that I can possibly raise.  
'According to your reckoning, quoth *Cyrus*, this  
'is double the Value of what you possess. Now  
'*Tygranes*, tell me, quoth he, what *Ransom* you  
'would willingly pay for the Restitution of your  
'*Wife*? ( by the by *Tygranes* had been lately  
K 2 married,



Cyrus dis-  
milleth his  
Prisoners  
Ransom-  
free.

An excel-  
lent saying  
of a Dying  
Man.

married, and was a passionate Admirer of his new Spouse) 'I would, said he, O Cyrus, even at the expence of my own Life gladly purchase her Freedom. Take Her to you then, quoth Cyrus, for I don't at all look upon Her as a Captive, in regard you your self never deserted Us. You also, O King of Armenia, take to you your Wife and your Children without Ransom, that they may be satisfied their departure from us is Free. At this time you shall sup with us, and Supper once ended, you are at Liberty to depart to what Quarter you please. Here then they tarried, and after Supper, whilst they were yet in the Tent; Tell, quoth Cyrus to Tygranes, what's become of that Person who did use to hunt with us? For I remember you had a great Esteem and Veneration for him. Why, reply'd he, Has not this Father of mine put him to Death think you? What, said he, were the Crimes he charg'd him withall? His Accusation was that he corrupted me. And I assure you, Cyrus, he was so Vertuous and Good a Man, that when he came to die, he sent for Me, and said, O Tygranes, don't you, by any means, murmur, or repine at your Father, because he will put me to Death, for this is not an Act of Malice but of Ignorance: And I look upon all manner of Crimes to be purely Involuntary which proceed from Ignorance. Alas, good man, quoth Cyrus. To him the Armenian King reply'd, Men that find Strangers very Familiar and conversant with their Wives, don't therefore persecute them ever to Death, because their Conyerfation makes them more knowing and gentle,

gentile, but therefore do they treat them as Enemies, because they are jealous they steal away that Love and Affection which is due to themselves. In like manner, the Reason why I entertain'd such a jealousy of that Man, was, because I thought he made my Son revere and value Him more than he did my self. To whom Cyrus reply'd, in good Truth, O King of Armenia, I look upon this Action only as a common Humane Infirmary; and therefore you, Tygranes, ought to acquiesce in your Fathers Proceedings against this Man.

Thus they discoursed at this time; when having, as was proper after such a Reconciliation, with friendly Embraces saluted each other, they, together with their Wives, mounted their Chariots, and joyfully departed. So soon as they came home, some began to commend Cyrus's Wisdom, some his Courage and Patience, some his Clemency, and some his Beauty and graceful Meen. Then Tygranes ask'd his Lady, Tell me, Madam, quoth he, did not you think Cyrus a very goodly Person? I assure you, said she, I did not so much as look upon him. Where then, quoth Tygranes, did you fix your Eyes? Even on him that protested he would purchase my Freedom with the loss of his own Life. This done, they all betook themselves to their Rest.

The Day following, the King of Armenia sent Presents of Hospitality to Cyrus and the whole Army; and gave it in Charge to such of his Subjects as were to go to the War, that they should be in readiness the third Day. To Cyrus likewise he sent double the Sum of Money he had

demand'd. But *Cyrus*, deducting what he had requir'd, return'd the remainder; desiring with-all, to know whether of those two would put themselves at the Head of their *Army*, the *Son*, or the *King* Himself? To which they both return'd Answer, the *Father* thus; He whom you your self shall please to command: the *Son* to this Effect; Assuredly *Cyrus*, quoth he, I will not fail to follow you, tho it be to serve you as your *Slave* or *Vassal*. To him *Cyrus* smilingly reply'd, And upon what Terms would you be content to have your Wife hear that you are become *Luggage-Carrier* to the Camp? She shall not need to hear of it, quoth he, for I will bring *Her* with me, that she may be an *Eye-witness* to all my *Actions*. But 'tis already high time, quoth *Cyrus*, that you prepare for your March. I make no doubt of it, quoth *Tygranes*, but that we ourselves shall be in a readiness with whatever else my *Father* has appointed for your *service*. This done, the Souldiers, after an hospitable *Reception*, betook themselves to their *Repose*.

The next day *Cyrus* took with him *Tygranes*, and the best of the *Median* Horse, with as many of his *Friends* as he thought convenient, and coasting about the Countrey, considered where He might erect a Fortrefs. Then coming to the top of a Mountain, He inquir'd of *Tygranes* which were the Hills from whence the *Chaldeans* made their Descents to spoil and pillage them? Which when *Tygranes* had pointed out to him, he farther ask'd him; whether they had at that time deserted them or no? No, believe me, quoth he, but they have alwayes their Spies there,

there, who signifie to the rest whatever they discover. And what, said he, do they upon any Discovery made? They hasten, quoth he, to the defence of these *Frontier Mountains*, with all the speed and power they can. When *Cyrus* had heard this, he look'd about him, and beheld a great part of the Countrey of *Armenia* lye waste and desolate by reason of the War. Then they return'd to the Army, and having supp'd together, betook themselves to their Rest.

The Morrow after, *Tygranes* himself was in all readiness, well appointed, being inforc'd with four thousand *Horse*, ten thousand *Archers*, and as many *Targetiers*. But whilst this Army was levying, *Cyrus* having first made an auspicious *Sacrifice*, called together the Captains both of the *Persians* and the *Medes*, and in a full Assembly spake to them to this effect; "These Mountains, my *Friends*, which we see before Us, are the Boundaries of the *Chaldeans*, which if we make our selves Masters of, and thereon build a *Cittadel* of our own, both Nations, as well *Armenians* as *Chaldeans*, must of necessity be aw'd by Us. Our *Sacrifices* promise good success, and to effect this, nothing can so much further and advance humane Resolution as *Celerity* and *Dispatch*. For if we can reach the top of these Hills before the Enemies Forces can come together, we shall either be Masters of them without any manner of *Resistance*, or else engage with an Enemy that is very *inconsiderable* and *weak*. So that no *Labour* can be more easie, no *Undertaking* less dangerous, provided, what we have resolv'd upon, we *quickly* out of hand,

*Cyrus* consults how he may be Master of the *Chaldean* Mountains.

hand, put in Execution. To your Arms therefore. And you Medes, march on your left; you Armenians, half of you on our right Hand, the other half lead the Van, and conduct us in our way. You Horsemen, bring up the Rear, animate us, and force us forward; and be sure you suffer no one to be Lazy or Remiss.

When Cyrus had thus said, disposing his Army into deep Files, He march'd on in the Head of them. But when the Chaldeans perceiv'd that they made a resolute Ascent, they presently gave notice to their Fellows, who, upon mutual Alarms and Out-cries each to other, ran together. Hereupon Cyrus, encouraging his Souldiers, said, 'Tis high time, O ye Persians, for Us to make haste. For if we can prevent our Enemies, and gain these Hills before them, all the Power they can bring will little avail them. Now the Chaldeans are armed each of them with a light Target, and two Javelins, and are reputed the most War-like People of all that Country. They serve also, if Occasion require, as stipendiary Souldiers, because, tho they are a very Martial Nation, yet are they very poor. For the Region they inhabit is Mountainous, and rich Soil they have little or none. Now when Cyrus his Souldiers had well nigh master'd the Ascent of the Hills, Tygranes, who march'd near him, said: Know you not, O Cyrus, that we our selves must immediately ingage the Enemy? For, as for the Armenians, they will by no means sustain the Assault. Cyrus told him, he knew that very well, and presently gave command to the Persians, that they should prepare themselves for Battel; telling

ἐπὶ τοῖς λό-  
χοις.

The Chal-  
deans a War-  
like Nati-  
on.

telling them, that they must fall upon, and pursue the Enemy, as soon as the Armenians, by turning their Backs upon them, had brought them somewhat nearer. So the Armenians, advanc'd in the Front; who approaching near the Enemy, as many of the Chaldeans as were present, making, as their Custom is, a great Shout, fell furiously upon them, so that the Armenians being unable to abide the Onset, gave back, as they are us'd to do. But when the Chaldeans, pressing forward in pursuit of them, saw others with Swords in their Hands marching up directly against them; some pushing on, and attacking them, were presently slain upon the Spot, others fled, and others were made Prisoners of War. So that in a short time they became Masters of those Hills. Which when they had gain'd, taking from thence a view of the Chaldeans Country, they saw them quit and abandon all the Neighbouring Habitations. Now as soon as the Army was come together, Cyrus commanded the Souldiers to dine. Which done, and he understanding that the Place where the Chaldean Spies were posted, was very defensible, and well water'd, immediately began to erect a strong Fort there, commanding Tygranes to send to his Father, willing him to repair thither, and bring with him all the Masons and Carpenters he had. Whilst this Messenger was dispatch'd to the King of Armenia, Cyrus, with those about him, went on with his Fortifications. In this interim were brought unto him Prisoners, some bound, and others wounded, whom when Cyrus saw, He presently commanded those that were in Bonds to be loosed, and sending for

Cyrus his  
Goodness  
to the Cal-  
dean Cap-  
tives.  
Chirur-

*Chirurgions*, charg'd them to take care that such as were wounded might be healed. This done, he told the *Caldeans*, that he came thither not out of any *Ambition* he had to conquer them, nor needed he make *War* upon them; but very desirous he was to establish a *Peace* betwixt the *Armenians* and *Caldeans*. Now before we had made our selves Masters of these *Mountains*, I know you were not in the least desirous of *Peace*; For your own Possessions were in safety; but the *Armenians* you pillag'd and plundered at your Pleasure. But now you see evidently what *Circumstances* you are in. You that are here *Prisoners*, I dismiss you, and give you leave to return home, and consult the rest of the *Caldeans*, whether they will wage *War* again, or enter into an *Alliance* with *Us*. If you choose *War*, return not hither unarm'd, if you are wise: but if you think you have need of *Peace*, leave your Arms behind you. For if you are desirous to live in *Amity* with us, I will take care that all shall be well with you. When the *Caldeans* heard this, after they had been very liberal in *praising* of, and very Free in expressing their *thanks* to *Cyrus*, they departed.

Now when the King of *Armenia* heard that *Cyrus* had sent for him, and understanding what *Design* he was upon; bringing with him Souldiers, and what else he thought necessary, he hastned to *Cyrus* with all possible Diligence. Whom when he saw, he began to this Effect; 'Many and Great, O *Cyrus*, are the *Designs* which we *Mortals* attempt, and yet how short-sighted are we as to the *Event* and *Success* there-  
'of!

The King  
of Armenia  
to Cyrus.

'of! For I my self even now aiming at *Liberty*,  
'was plung'd into a greater *Servitude* then ever  
'I had known before: yet when we were made  
'Prisoners of *War*, and look'd for nothing but  
'inevitable *Death*, we find our selves now in a  
'much safer *Estate* than formerly we had at any  
'time enjoy'd. For now I see those very People  
'that perpetually annoy'd us, reduc'd to such  
'*Circumstances* as I ever wish'd them. And know,  
'O *Cyrus*, that to have forc'd the *Caldeans* to  
'quit these *Mountains*, I would gladly have gi-  
'ven a far greater *Sum* than you have yet re-  
'ceived of me: So that that Service you ingag'd  
'to do us, upon our furnishing you with so much  
'*Money*, you have already abundantly perform'd.  
'We freely therefore acknowledge, that we lye  
'under new *Obligations* of *Gratitude* to you,  
'which if we are not very ill Persons, we may  
'be asham'd not to perform; to whom, what  
'*Requit*al soever we make, it can bear no pro-  
'portion to the *Services* done us by so great a  
'*Benefactor*. So spake the King of *Armenia*.

Now the *Caldean* Deputies coming to *Cyrus* to  
intreat him to be at *Peace* with them, he ask'd  
them, 'For what other Reason do you *Calde-*  
'*ans* at this time sue for *Peace*, but only because  
'you think you shall live more securely so, than  
'in *War*? For no other, said the *Caldeans*. But  
'what, reply'd *Cyrus*, if more Advantages should  
'accrue to you by a *Peace*? That, said they,  
'would make our Joy so much the greater.  
'Well said he, what is it think you that makes  
'you poor, but only that you are distress'd for  
'want of a *fruitful Soil*? True, said they. Would  
'you

' you then, quoth *Cyrus*, be willing to pay as  
 ' much Tribute as other *Armenians* do, provi-  
 ' ded you might manure and till as much *Ar-*  
 ' *menian* ground as you pleas'd? Gladly, reply'd  
 ' the *Chaldeans*, if we could be assur'd we should  
 ' not be injur'd hereafter. And could you, said  
 ' he, O *King*, be content, that so much Ground  
 ' of yours as now lyes waste should be made  
 ' *Tillage*, provided you receiv'd a proportiona-  
 ' ble *Tribute*? Yes, said the King of *Armenia*, I  
 ' would purchase this Advantage almost at any  
 ' Rate; for it would bring a very considerable  
 ' Addition to my *Revenue*. And you, *Chaldeans*,  
 ' said he, since you are possess'd of fair and fer-  
 ' tile Hills, will you give the *Armenians* leave  
 ' to use the same for *Pasture*, provided they give  
 ' you a valuable Consideration? Most readily,  
 ' answer'd the *Chaldeans*; for that will bring *Us*  
 ' in great Profits, without any Labour or Toyl  
 ' of ours. But would you, O King of *Armenia*,  
 ' make use of the *Chaldees* Pasturage, if for a  
 ' small Advantage accruing to them, you your  
 ' self might reap much greater Profits? With all  
 ' my Heart, reply'd he, provided I might quiet-  
 ' ly enjoy the same. Well, said He, and may  
 ' you not enjoy this *Pasture-ground* without Dan-  
 ' ger or Disturbance, if you have the Advan-  
 ' tage of the Hill-Tops? Yes, said he. But we are  
 ' very well assur'd, said the *Caldeans*, if they be  
 ' Masters of these Mountains, we shall be so far  
 ' from enjoying their *Land* quietly, that we shall  
 ' not be able in safety to manure our *Own*. But  
 ' what, said he, now, if these Mountains should  
 ' contribute to your *safety*? That would make  
 ' very

' very well for *Us*, said they. True, said the  
 ' King of *Armenia*, but I protest, it would make  
 ' little for our Advantage if they should be again  
 ' possess'd of the Mountains, especially being  
 ' immur'd and fortify'd as now they are. Thus  
 ' then, quoth *Cyrus*, will I deal with you, These  
 ' Mountains shall be given up to neither of you,  
 ' but I my self will be there *Commander* in Chief :  
 ' and if either of you wrong the other, I will  
 ' espouse the Cause of the injur'd Party.

Now when both sides had heard this his *Re-*  
*solution*, they prais'd it extremely, concluding it  
 was that only means whereby to establish a firm  
*Peace*. Hereupon they gave and receiv'd *Hos-*  
*tages* interchangeably; and came to these Terms  
 of Agreement. *That both Parties should use a*  
*common Freedom each with other. That they should*  
*promote mutual Marriages. That they should use*  
*Tillage and Pasturage indifferently. And in Fine,*  
*That they should mutually assist each other with*  
*their joyn't Forces, if either Nation were at any*  
*time invaded.* Thus were matters at this time  
 transacted. And the Articles of this *Treaty* now  
 concluded on, remain in full force, even at this  
 Day, betwixt the King of *Armenia* and the *Cal-*  
*deans*. As soon as these Conditions of *Peace*  
 were ratified and consummate, both *Parties* rea-  
 dily assisted, and joyn'tly contributed *Necessa-*  
*ries* for the carrying on and finishing the *Fort*,  
 which they look'd upon as a *Common Bulwark*  
 and *Defence* to both Nations.

When the Evening was come, *Cyrus* enter-  
 tain'd at Supper both *Parties*, being now in per-  
 fect Amity each with other: And as they sat to-  
 gether,

Conditions  
 of Peace  
 between  
 the *Arme-*  
*nians* and  
*Caldeans*.

gether, one of the *Caldeans* began to this Effect. Their Terms of *Agreement* can't but be very desirable and pleasing to all the rest of our *Countrymen*, save only such as live by *pickering* and *robbing*, who neither know what belongs to *Tillage*, nor can apply themselves to it, being always accustom'd to lead their Lives in *War*. They are constantly upon the hunt for *Pillage* and *Plunder*; and many a time have they taken pay of the *King of India*, ( who is fam'd for a mighty wealthy *Monarch* ) and serv'd *Astyages* as *Mercenary Souldiers*. And why will they not, quoth *Cyrus*, serve me in the same Quality at this time? For I will allow them as fair a *stipend* as any Man ever did, that pay'd them best. They accepted his *Proposals*; and assur'd him, that many would be very willing to serve Him.

Matters being thus adjusted; and *Cyrus* understanding that the *Caldeans* sent frequent dispatches to the *King of India*, and withall remembring that there had been *Spies* sent from thence, first into *Media*, to pry into, and discover their Designs; and afterwards into their *Enemies* Country, to inform themselves what Circumstances they were in, he was ambitious that the *Indian King* should know what he had done. So he spake to them to this Effect. ' Tell me, O *King of Armenia*, and you *Caldeans*, if I should from hence dispatch a Messenger with Instructions to the *Indian King*, would you joyn with him any of your *Deputies* who might both conduct him in his way, and also assist him in procuring from that *King* a Grant of what I request? For I could wish my *Treasure* were

*Cyrus* consults about sending an Ambassador to the *King of India*.

were yet more augmented, that I might be in a Condition not only to pay my Souldiers liberally, but also to compensate their Services with proportionable *Honours* and *Rewards*. On these Considerations I would amass together as much *Treasure* as possibly I could. For tho I know I shall have need of it, yet, because I now look upon you as *Friends* and *Allies*, I would as gladly spare yours, as I would willingly receive a supply from the *King of India*, if he would furnish me with it. The Messenger therefore (whom I expect you should conduct in his *Journey*, and assist in his *Embassy*) shall upon his Arrival there, make his *Address* to this purpose. To you, O *King of India*, has *Cyrus* sent me, with an *Express* to acquaint you that he needs a present supply of Money, because he expects yet another Army from *Persia*; ( for so in truth I do, said he. ) Provided therefore you will furnish him with as much as conveniently you can, he declares, that if God crown his Actions with Success, he will endeavour so to approve himself to you, that you shall have Reason to confess, you did then really consult your own *Interest*, when you comply'd with, and gratify'd Him. With these *Instructions* I shall send away my *Envoy*; but for your own you may *Commission* them to act as you think fit. And if he send us a supply, we shall be able to expend so much the more magnificently: but if he refuse, we shall look upon our selves to lye under no manner of *Obligation* to Him, but shall be left freely to our own *Liberty* to take such *Measures*, as may, without

' without any regard had of him, conduce most  
' to our *Interest* and *Advantage*. So spake *Cyrus*,  
expecting that the *Armenian* and *Caldean* Agents  
should represent him after the same manner, as  
he desir'd the whole World should both talk  
and hear of him. This done, and the *Feast*  
ended, they thought it convenient to betake  
themselves to their *Rest*.

The next Day *Cyrus* sent away his *Envoy*  
with these *Instructions*; the King of *Armenia* like-  
wise and the *Caldeans* appointed Persons to at-  
tend him, whom they esteem'd best qualified to  
solicit for, and also to report of *Cyrus* things  
that were worthy him. After this, *Cyrus* having  
now finish'd the *Fort*, he put into it a sufficient  
*Garrison*, and furnish'd it with all things neces-  
sary: then constituting a *Mede* Governour of the  
Place, (which he knew would be highly pleasing  
to *Cyaxares*) he departed, taking with him not  
only the *Army* he brought thither, but also the  
additional Forces of the *Armenians*, together  
with those of the *Caldeans*, to the number of four  
thousand, who look'd upon themselves as a  
People of more *Bravery* and *Courage* than any  
of the rest. Now when he was come into those  
parts of the Country that were cultivated and  
well peopled, not one of all the *Armenians*, either  
Man or Woman, but quited their Houses, and  
came forth to meet him; expressing their Joy  
for this *Peace*, by bringing and presenting to him  
whatsoever was of Worth or Value amongst  
them. Nor was the King of *Armenia* dissatis-  
fied hereat, believing *Cyrus* would be very well  
pleas'd, to be thus nobly receiv'd and honour'd  
by

The Arme-  
nians En-  
tertain-  
ment of  
*Cyrus* at his  
Return.

by All. At last, the Queen of *Armenia* her self,  
attended with her Daughters, and her younger  
Son, came forth to meet him; who, amongst  
other rich Presents, brought with her the Gold,  
which *Cyrus* before had refus'd to accept. Which  
when he perceiv'd, he said, ' You shall never  
' make me a *Mercenary Benefactor*. Wherefore,  
' Madam, take this Money to your self, and don't  
' return it again to the King to be by him hord-  
' ed up and buried; but rather make use of it  
' to accoutre your Son, and send him forth with  
' an honourable *Equipage* to the *Army*. Secure  
' the Remainder to your self, your Husband,  
' and your Children, that so you, enjoying  
' thereof, and adorning your selves therewith,  
' may spend your dayes in more *Gayety* and  
' *Pleasure*. And let it suffice that your Bodies  
' when dead shall be buried in the Earth. This  
said, he rode forward, the King of *Armenia* him-  
self in Person with all his People attending him,  
and calling him their *good*, their *gracious Bene-*  
*factor*, still following him with these Acclamati-  
ons, till they had conducted him beyond the  
*Frontiers* of their Country. The *Armenian* King  
likewise, having now Peace at home, furnish'd  
him with a greater Army.

Thus *Cyrus* departed, having not only richly  
supply'd himself with present Treasure, but also  
( by his gracious deportment ) assur'd to him-  
self a much greater Store, which he could at any  
time command, as his Occasions requir'd. At  
present he sat down with his Army, and encamp'd  
in the Frontiers. The next day he sent his Ar-  
my and Money to *Cyaxares*, ( who according to  
L his

his Promise was hard at hand,) whilst he, *Tygranes*, and the *Persian* Nobility, diverted themselves with Hunting. Afterwards, being come into *Media*, he distributed amongst his principal *Officers* good store of Money, as an Encouragement to them, to honour and reward such of their Souldiers as they themselves set a value upon; concluding that the whole Body of the Army must needs be admirable, if every particular Officer did so discharge his Trust, that those he commanded should act nothing but what was honourable and brave. Besides, if he himself at any time knew what would advance the Interest and Grandeur of the Army, he would purchase it at any Rate, and generously bestow it amongst the most deserving; as fully persuaded, that whatsoever was great or glorious amongst them, still rendred him so much the more illustrious. Now when he had distributed his Largesses among them, in a full assembly of his *Captains*, *Lieutenants*, and other inferiour Officers, that were in Reputation and Esteem, He spake to this Effect.

Cyrus's Liberality.

His Oration to his Captains, &c.

‘ Me thinks at this time, my Friends, I discover a kind of cheerful Rejoycing amongst us, I suppose, because we have obtain’d so liberal a Supply, that now we have wherewithall to reward those that merit well, and may also our selves expect to be honour’d according to our *Dignities* and *Deserts*. Let us then especially recollect by what Steps and Methods we have gain’d our selves such considerable Advantages: For if you Measure your own Actions aright, you will find, that *Watching* and

‘ *Labour*,

‘ *Labour*, and *Diligence*, and a resolute withstanding the Enemy, has made you what you are. Wherefore your Duty it is to acquit you for the future, like men truly valorous and brave: assuring your selves, that nothing but Obedience, Resolution, and Perseverance in difficult and dangerous Enterprises, can purchase true Pleasure, and substantial Good.

Now when *Cyrus* perceiv’d how vigorous his Souldiers were; their *Bodies* robust and strong to undergoe the Toils of War; their Souls truly generous, and daring to despise the Enemy; well skill’d in what belong’d to their particular Armour; and all of them freely dispos’d intirely to obey their Commanders: very desirous he was, upon these Accounts, immediately to execute some Design or other against the Enemy. For he knew that by lingering and delay, the noblest Projects, even of the bravest Generals, are often baffled and defeated. Besides, he saw Heats and Animosities fomented in the Army, through the Ambition of some, and Jealousie of others; for which reason he thought it the best Policy to bring them without delay into the Enemies Country: having learnt by Experience, that common Dangers, even among Souldiers, hinder their Affections each to other. For in such Case no man envies the glittering Armour of one, or repines at the Ambition of another; but do equally commend and congratulate one anothers Success, believing that they are all jointly concern’d to procure the Advancement of the common Good. First then, he turnish’d out, and marshal’d his Army after the best and

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most



his Orati-  
on con-  
cerning in-  
vading Af-  
syria.

most slightly manner he could. This done, he assembled together his *Collonels, Captains, Lieutenants* and *Ensignes* ( for these were free-Officers, and not enroll'd in the ordinary Lists of Souldiers; yet when they were to wait upon the General for his Commands, or to inform him in any particular, the Army was not, therefore left at random, but all things were plausibly manag'd by inferiour Officers, who commanded some perhaps twelve, some six in a Partie. ) Now as soon as these *prime* Commanders were met, *Cyrus* took them into his Tent, and not only demonstrated to them what Order and Discipline was; but also throughly inform'd them wherein particularly consisted the Strength of their Allies. And when he had rais'd in them an earnest desire of entring presently upon Action, he sent them back to their respective Charges, there to teach every Man in his proper Province, what they had learn'd of him; and endeavour to kindle in them All, a Zeal heartily to espouse and pursue this War, that so the whole Army may march out with all imaginable Cheerfulness, and early in the Morning appear before *Cyaxares* his Gates. They immediately departed, and did as he commanded. And the next Morning, by break of Day, came and presented themselves before the Palace Royal. Then *Cyrus* with his Principal Officers entring the Court, address'd himself to *Cyaxares* in this manner.

‘ I know very well, O *Cyaxares*, quoth he, that the point I shall now speak to, has been long since approv'd of by You, as well as by Me: but You perhaps may be unwilling to declare

‘ declare your Thoughts, lest possibly, if you should mention the leading forth our Armies, it might be suspected you were weary of the Expence of maintaining them at home, since therefore you are pleas'd to be Silent, I will underrake to manage this Concern in your behalf as well as my own. We are all then resolv'd upon the point, since we are so compleatly furnish'd, not to suffer your Enemies to invade your Country before we give them Battel, nor will we sit down securely here and wait their coming; but immediately march out into their Territories. For so long as we remain within your Dominions, we cannot ( tho' fore against our Wills ) but spoil and impoverish them: Whereas, were we advanc'd into the Enemies Quarters, we should pillage them with Pleasure and Satisfaction. Besides, you now maintain us at a vast Charge; whereas did we make our Enemies Country the seat of the War, we would maintain our selves at their Expence. I confess, did greater Dangers threaten us there, then here, we might have some colour to choose the safest Place. But since they will certainly be the same Men, whether we expect their coming and fight them here, to whether we pass their Frontiers, and meet them there: and we our selves shall be equally able to oppose them, whether we stay here to receive them, or march out against them, and give them Battel. Nay, in truth, we shall find our Men much more forward and daring, if we be the Invaders, and don't seem afraid to look the Enemy in the Face. And they likewise will so much the more

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‘ dread

‘dread us, when they understand we don’t sit  
 ‘at home like a faint-hearted People for fear of  
 ‘them; but upon the first Notice of their com-  
 ‘ing against us, we presently march out to meet  
 ‘and fight them; not lingering at home till our  
 ‘own Country be haras’d and destroy’d, but pre-  
 ‘vent that by first laying theirs waste. Now, I  
 ‘conceive, that to make them more timorous, or  
 ‘our selves more bold, will be to us a matter of  
 ‘very great Consequence; for by this means, I  
 ‘reckon the Danger on our side will be less, and  
 ‘on the Enemies considerably greater. Besides,  
 ‘’tis a common saying with my Father, and  
 ‘with you also, which every one else likewise  
 ‘takes for granted, that a Man may better  
 ‘judge of the Issue of a Battel, by the Courage  
 ‘and Resolution of the Hearts, than by the bo-  
 ‘dily Strength of the Combatants. So spake  
 ‘*Cyrus*; and *Cyaxares* thus reply’d.

‘I would neither have you, O *Cyrus*, nor the  
 ‘rest of the *Persians* entertain any such Thoughts  
 ‘of me, as if I quarter’d you here grudgingly, and  
 ‘with regret. Nevertheless, I esteem it most ad-  
 ‘visable, in every respect, that we immediately  
 ‘fall into the Enemies Country. Since then, quoth  
 ‘*Cyrus*, we are both upon the same point, let us  
 ‘be all in a readiness with Baggs and Baggage;  
 ‘and if the divine Sacrifices quickly favour our  
 ‘Design, let us as speedily set forward. This  
 ‘said, having given the Souldiers charge to pre-  
 ‘pare themselves, he sacrific’d first to King *Jupiter*,  
 ‘then to the rest of the Gods, beseeching them  
 ‘that they would be propitious and favourable to  
 ‘them, that they would vouchsafe to go forth  
 with

with their Armies, guide, succour, and assist them,  
 and in all things direct them for their Advan-  
 tage and Good. He implor’d likewise the Assi-  
 stance of the *Tutelar Demi-Gods*, Inhabitants and  
 Guardians of *Media*. When he had fortunately  
 finish’d his Sacrifice, and the whole Army was  
 now assembled on the Frontiers; encourag’d by  
 Auspicious Prefages, he invaded the Enemies *Cyrus in-*  
 Land. No sooner had he pass’d the Marches, *vades Assy-*  
 but he pour’d out Propitiatory Offerings upon *ria.*  
 the Earth, and by Sacrifice pleas’d the *Gods*  
 and *Demi-Gods*, Patrons, and Inhabitants of *As-*  
*syria*. This done, he sacrific’d yet once more to  
*Jupiter*, the Protector of his Nation: nor did he  
 neglect any other God that came in his Way. *Διὶ πο-*  
*ταμῷ.*

All things having thus prosperously succeeded,  
 the Foot presently advanc’d by easie Marches,  
 and encamp’d; whilst the Horse, making frequent  
 Inroads into the Country, brought off abundance  
 of Spoil and Booty. Furnish’d thus with store  
 of Provision, they dislodg’d thence, and encamp’d  
 farther, to wait the Enemies coming, still rava-  
 ging the Country all along as they went. Now  
 when *Cyrus* had Intelligence that the Enemy was  
 advanc’d within ten Days March, ’Tis high time,  
 ‘quoth he, *Cyaxares*, to set forward and meet them;  
 ‘that we neither give occasion to them, nor to  
 ‘our own Souldiers, to think we are afraid to go  
 ‘out against them; but rather let us evidence to  
 ‘them both, that we come with all Cheerfulness  
 ‘and Resolution to fight them. This *Cyaxares*  
 approv’d of; and henceforward they mov’d al-  
 waies in Battalia, making longer or easier Mar-  
 ches as they thought fit. They supp’d still by

Day-light. They never made any Fires in the Night time within the Camp, but without the Camp they did, that by the Advantage of the Light thereof; they might be able, themselves undiscern'd, to discover whether any one came toward them in the Night. They would oftentimes kindle Fires behind the Camp, to amuse the Enemies, so that now and then their Scouts would fall in among our Out-Guards, perswading themselves by the distance of the Fire, that the Camp was a great way off.

Now when both Armies drew near each other, the *Assyrians* and their Confederates ( a thing practis'd even at this Day among those *Barbarian* Kings ) fortified themselves with a Trench; which they always do, when ever they lye encamp'd, and that with a great deal of ease, by reason of their vast Numbers. For they know very well that a Troop of Horse-men ( especially *Barbarians* ) is very troublesome and unserviceable in the Night; their Horses being always tyed by the Feet to the Manger: so that upon any sudden surprisè, they would find it very difficult to unloose and bridle them, and no less troublesome to saddle and harness them, and at last to mount them, and ride through the Camp, utterly impossible. All this consider'd, they, as well as other *Barbarous* Nations, use thus to entrench themselves; believing that being so strongly fenc'd and fortifi'd, they can't be oblig'd to fight but when they please. Whilst this was doing, the Armies were advanc'd somewhat near one another, not distant above a *Persian* Mile, the *Assyrians* lying encamp'd, as has been said, within

\* *Περσική*  
2m.  
a *Persian*  
Word: it  
contain'd  
three Fur-  
longs, near  
four Miles  
English.

within a strong Entrenchment, but very open and expos'd to view. But *Cyrus* pitch'd his Tents in as close and secret a Place as he could, raising up Rampires and Mounts of Earth afront his Camp, knowing that all Warlike Preparations, the more surprisng they are, the more do they terrifie and amaze the Enemy. So for that Night, after their Sentinels were set, both Armies betook themselves to their Repose.

The Day following, the King of *Assyria*, *Cræsus*, and the rest of the Captains, kept their Army quiet within their Trenches. But *Cyrus* and *Cyaxares* stood in Battalia, ready to fight, expecting when the Enemy would come out. But when they knew for certain that the Enemy would not quit their Trenches, nor come to Battel that Day, *Cyaxares*, calling to him *Cyrus*, and the rest of the chief Captains, spake unto them as follows. " I think it advisable, my Friends, that we march in this posture, imbat-tled as we are, to our Enemies Trenches, and let them know we are very desirous to fight them. For if upon this, they refuse to come forth against us, our Men will attaque them with greater Vigour and Courage; and they seeing us so resolute and daring, will be so much the more disheartned. Thus he deliver'd his Opinion. Then *Cyrus*. For Heavens sake, said he, I beseech you *Cyaxares*, let us attempt no such thing. For if we should march out now, and shew our selves to the Enemy, as you advise us, they will look upon us with a kind of contempt, not fearing us in the least, because they know themselves so securely fortified against our

our Assaults, that nothing can hurt them:  
 then if we draw off again without effecting any  
 thing, they will presently disdain and scorn  
 us, seeing us so much inferiour to them in  
 Number; and the next Day sally out upon  
 us with greater Resolution and Assurance.  
 But as Matters now stand, knowing we are so  
 near, yet not seeing us, believe me, they are  
 not forward to despise us, but wonder what we  
 mean, and I dare assure you we are very much  
 the Subject of their *Debates*. Whereas, if they  
 come forth on their own accord, it will then  
 behoove us not only to let them see, but feel  
 what we are, falling upon them immediately  
 in that very Place where we would gladly have  
 fought them before. When *Cyrus* had thus  
 spoke, not only All the rest, but even *Cyaxares*  
 himself applauded his Counsel. Then, after ha-  
 ving sup'd, the Watch being set, and Fires kind-  
 led before the Camp, they retir'd to their Rest.

The next Morning early, *Cyrus*, crown'd with  
 a Chaplet, came forth to sacrifice, commanding  
 the rest of the *Persian* Nobility to appear in the  
 same dress, and attend at the Solemnity. These  
 Ceremonies perform'd, he spake to the Assem-  
 bly to this Effect. The Gods, my Friends, as  
 the Sooth-sayers declare, and I my self am veri-  
 ly perswaded, foreshew a Battel at hand, and not  
 only promise us Victory, but by the Sacrifices  
 to assure us of Safety. Now for me to exhort  
 you how to behave your selves in this juncture,  
 I suppose will be needless; for I am abundantly  
 satisfied you know that as well as I, having al-  
 ready hear'd and study'd, and still hearing and  
 practising

*Cyrus* his  
 Oration to  
 the Nobil-  
 ity of *Per-  
 sia*.

practising this, no less than my self; so that  
 herein you may justly pretend to instruct others.  
 But if you are yet to seek, if you are yet to be  
 inform'd, hearken to me. These our new-listed  
 Associates, if we have a Zeal to make them like  
 our selves, must be put in mind for what end  
*Cyaxares* has maintain'd us, what kind of Ex-  
 ercises we have been train'd up in, to what pur-  
 pose we have animated and provok'd them to  
 declare themselves ready to share with us the  
 Danger and Fortune of the War. You must like-  
 wise remember them that this is the Day which  
 will signalize every Man according to his *Merits*.  
 For 'tis not to be admir'd at, if they that begin  
 late to learn, stand in need of one to encourage  
 and advise them. But well it is when Men be-  
 have themselves valiantly, tho' quickned thereun-  
 to and excited by others. Besides, your encour-  
 aging them will be an evident Proof of your  
 own Worth. For he that can upon such  
 Emergencies as these, infuse Resolution and Va-  
 lour into others, may very justly believe that  
 he himself is already a most absolute Master of  
 the same. But if he be only a Remembrancer  
 to himself, and his Monitions have no further  
 Influence, he can't reasonably believe but that he  
 is yet half way short of Perfection. Upon this  
 Account it is that I don't direct my Discourse  
 to them, but leave that Charge wholly to you,  
 that they also may endeavour so to acquit them-  
 selves as to be approv'd by you. For you are  
 near them, and converse with them, every Man  
 in his proper Station. And know this, that so  
 long as you convince them that you are bold  
 and

and courageous, so long do you teach them to behave themselves valiantly, not by Precept only, but Example. This Discourse he clos'd up with his Commands that they should sit down to dinner crown'd as they were, and after they had offer'd their Drink-Offerings, return to the Army with their *Garlands* on their Heads.

<sup>Ῥοπαγίης.</sup> After they were departed, He immediately sent for the <sup>1</sup> Rere-Officers, and spake to them as follows. Country-men and Friends, you also are of the Peccage of *Persia*, choice Men reputed, as in other Respects equal to the best, so in regard of your Age wiser than any; For which cause you are intrusted with a Charge no less honourable than theirs who command in the Front of the Battel. For marching as you do, in the Rere, by observing and exciting those that do well, you animate them still with new Courage; and those that are lazy and unactive, by having an Eye upon them, you make them asham'd of their Cowardice. And indeed the Authority of your Age, as well as your Garb, makes Victory, if to any, due to you. If therefore any of the Leaders of the Van-Guard call upon you and encourage you to follow them, be sure you obey them; and that this may not seem a lessening of you, do you exhort and quicken them to lead on more briskly against the Enemy. For the present you may depart hence to Dinner, that done, repair all of ye to your Respective Commands, crowned with Chaplets, as the rest of the Officers are. And these were the Instructions that *Cyrus* injoy'n'd his Captains to observe.

The

The Assyrians, after Dinner, boldly quitted their Intrenchment, and with great shews of Resolution and Gallantry were drawn up in Battalia. The King himself marshal'd them, and riding up and down the Army in his Chariot, encouraged them with this Exhortation. Men of *Assyria*, This is the Day wherein you are to signalize your selves by your Valour. For now you must fight for your Lives, for the Country wherein you were born, the Houses wherein you were bred, your Wives, Children, and all your Possessions. If you come off with Victory, you will remain as before, Lords and Proprietors of all this: But if you are conquer'd, assure your selves, at the same time you give up all into the Enemies Hands. You therefore that would gladly return Victors, bear up bravely against them. For 'tis an unaccountable piece of Folly in them that hope for Conquest, to expose the naked, unarm'd, and defenceless parts of their Bodies to the Enemies pursuit. And no less absurd is it for any one, that would willingly save his Life, therefore to betake himself to flight; as knowing that the Conquerours are they that survive; but for Fugitives and Renegades, they oftner dye than those that stand the heat and brunt of the Battel. But he is a most inexcusable Sor, that is desirous to heap up Riches, yet is content to be vanquish'd at an easie Rate. For who does not know that the Victors not only secure what is their own, but seize also upon the Wealth and Treasures of the Conquered: whereas they that are overcome, at once enslave themselves, and forfeit all they have. So spake the King of *Assyria*:

Then

The King  
of *Assyria's*  
Oration to  
his Army.

Then *Cyaxares* sent to *Cyrus*, to let him know he thought it high time to march out against the Enemy. For, said he, although few of them have yet quitted their Trenches, yet by that time we are advanc'd up to them, they will be very numerous. Let us not therefore lye lingering here, till they are able to over-power us in Number; but fall on and attacque them now whilst we believe we may obtain an easie Victory over them. To this *Cyrus* reply'd; Assure your self of this *Cyaxares*, that unless we ingage with, and defeat the major part of them, they will certainly report, that their Numbers so terrified us, that we durst only encounter them in small Parties; and consequently will not at all look upon themselves to be overcome; So that you will be oblig'd to try the Fortune of another Battel, wherein possibly they may use other and better Policie than now they have done, by suffering themselves so to be shut up in their Holds, that we may fight them in what Numbers we please. With this Answer the Messengers departed.

\*ταμινος.

Now *Cryfantas* the *Persian*, and others of the Nobility were newly arriv'd at the Camp, having brought in with them some Deserters, whom *Cyrus* examin'd concerning the Enemies Actions and Designs. They told him, that they were already march'd out of their Trenches arm'd; that their King at the Head of them was setting them in Battalia; and that as they had receiv'd it from those that heard him, he encourag'd them still as they came forth, with many pressing and effective Exhortations.

Then

Then said *Cryfantas*; what if you, O *Cyrus*, should, whilst you have yet Opportunity, call your Souldiers together, and by some pathetick Oration stir up in them brave and heroick Thoughts? To whom *Cyrus* reply'd, Trouble not your self, good *Cryfantas*, at these Monitory Discourses of the King *Assyria*; for be they never so vehement and perswasive, they cannot in one day make Cowards valiant: nor teach Men the perfect use of the Bow, that have not yet been train'd up in Archery: nor are they powerful enough to make those good Darters, or complete Horsemen, who have not by frequent Practice master'd the same: nor teach men to undergoe Hardships, whose Bodies have never been inur'd thereunto. But said *Cryfantas*, 'tis sufficient, O *Cyrus*, if your Exhortations prevail with them to shew themselves more courageous. Can there then, quoth *Cyrus*, be such Efficacy in a single Oration, that the bare pronouncing of it, shall not only make the Hearers asham'd of doing any thing that is base and infamous, but also excite in them noble Resolutions, for the Love of Glory, to undergo all manner of Toil, and encounter the most desperate Dangers, fixing them firmly in this Opinion, that to dye bravely in Battel is much more preferable, than to save ones Life by an inglorious Flight. Besides, to imprint in Mens Minds such generous Thoughts as these in lasting and indeble Characters, is it not think you necessary that the Law should make such Provision for valiant, worthy Men, that they may live in a state of Freedom and Honour; but Cowards may be doom'd

*Cyrus* his Discourse to *Cryfantas*, &c.

doom'd to an abject, wretched and uncomfortable Life? And further, I hold it very requisite, that Teachers and Governours preside over them, who may by Example as well as Precept so prevail upon them, as to fix in them this Opinion. That Men of Valour and Honour are truly the most happy; but Cowards and Villains the most miserable People in the World. For indeed they that would rather signalize themselves by their own good Discipline, than take Advantage of the Enemies Fear, ought to be thus qualified and instructed. Now when just marching out to Battel (for upon such a surprize many of them forget their old Instructions) if it were possible then by a tumultuary Oration, to make them immediately warlike Men; how easie would it be, both to learn and to teach the greatest and noblest Vertue that Mankind is capable of. I, for my part, could hardly confide in these Mens Resolutions (though they have been train'd up and exercis'd with us) but that I see you ready, in your own Persons, to give them Examples what they ought to be, and also able to inform them wherein they are deficient. And to me, *Cryfantas*, 'tis no less wonderful, that the graceful Delivery of an Oration should make raw undisciplin'd Men truly valiant, than that a tuneful Melody sweetly sung, should make them compleat Musicians, who are utterly unacquainted with the Art.

Soldiers.

Fortitude.

Whilst matters were thus debating, *Cyaxares* sent again to *Cyrus*, to let him know he did very ill to make such delays, and blam'd him for not marching directly against the Enemy. But

*Cyrus*

*Cyrus* sent back the Messengers with this Answer: Acquaint *Cyaxares*, quoth he, that there is not yet a sufficient number of our Enemies come forth of their Camp: and this be sure you tell him in the hearing of the whole Army. Nevertheless seeing it is his Pleasure, I will instantly march. This said, having first made his Supplications to the Gods, he led forth his Army. Now when he began to lead them on a great pace, he himself marching in the Head of them, his Souldiers all follow'd him in Battalia, as having by long Experience and Practice perfectly learn'd to keep such Order. They march'd on briskly too, because there was a kind of Emulation amongst them; their Body's were hardned and inur'd to Travel; and all their Leaders were principal Commanders. They advanc'd likewise with a great deal of Cheerfulness, because they were expert and knowing. For they understood well enough what they had learn'd long before, that it was the easiest and safest way to charge the Enemy close, especially if they were Archers, Darters, or Horsemen. Whilst therefore they were yet out of Arrows-shot, *Cyrus* gave them the signal, *Jupiter*, our Protector and Leader. Which, when it had pass'd through the Army, and back again to him, he began a solemn Hymn to *Castor* and *Pollux*, in which the whole Host very devoutly bare a part with him, singing with a loud Voice. For they that at such a juncture are thus superstitiously given, stand so much the less in fear of Men. This Solemnity being ended, the Nobles march'd on cheerfully together, as being perfectly instructed in the

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Art of War ; And looking round about one upon another, they call'd their Friends and Followers by name, encouraging them by the frequent Repetition of these Words, (now beloved Friends, now valiant Fellow Souldiers) to bear up briskly against the Enemy. Which when they in the Rere heard, they likewise animated and exhorted their Leaders to march on boldly. So that the whole Army of *Cyrus* was full of Alacrity, Emulation, Vigour, Resolution, Exhortation, Temperance and Obedience, than which nothing can be a more terrible Sight to an Enemy. But of the *Assyrian* Army, those that came first out of their Intrenchment to begin the Battle as soon as the *Persian* Host drew near, mounted their Chariots, and retir'd into the main Body. Their Archers, Darters, and Slingers discharged at the Enemy sooner than they could possibly reach them. Now when the *Persians* were so far advanc'd that they trod upon the Enemies Arrows, *Cyrus* said with a loud Voice : Most valiant Captains, let some one amongst you immediately step forth, and by some notable Exploit animate and encourage the rest. Which Words passing from them to others, some out of a courageous Forwardness and Zeal to fight, began to run, and were seconded by all the rest of the Army. *Cyrus* also himself, forgetting his walking-March, ran now at the Head of them, crying out, Who follows? Who is the most daring? Who first kills his Man? Which the rest hearing, did the same; So that the whole Army resounded with this pathetick Exhortation, Who will follow? Who dares be courageous? Thus warm'd

warm'd and excited, the *Persians* fell on, and charg'd the Enemy fiercely, who not being able to maintain their Ground, turn'd their Backs, and fled to their Rampiers. The *Persians* pursu'd them closely to the very entrance of their Camp, where they slew many of them, thronging hard one upon another. Those that fell into the Trenches, they leap'd down upon them and slew them Horse and Man. Some of their Chariots likewise in their flight were forc'd into the Ditches : Which when the *Median* Cavalry perceiv'd, they fell furiously upon the Enemies Horse, and made them give way. Hereupon began a desperate pursuit both of Horse and Men, with a mighty slaughter of both. The *Assyrians* within the Camp, who were got up to the top of the Rampier, had neither Will nor Power to shoot at those that made such Havock of them ; So dreadful was the Spectacle, and so astonish'd were they with Fear. Nay presently, when they understood some of the *Persians* had by a breach forcibly entred their Intrenchments, they quitted their Posts, and fled. Now when the Wives of the *Assyrians* and their Confederates saw them fly even in their own Camp, they skrieck'd out, and ran up and down like People distracted, Matrons as well as Virgins rent their Garments, tore their own Flesh, and begg'd of those they met with, not to run away and leave them helpless ; but to protect their Children, their Wives and themselves. At last, the Kings also, with a Reserve of the most trusty Men they had, came to the very entrance of the Camp, and mounting the Rampiers, both fought themselves in Person,

*Cyrus his  
Victory  
over the  
Persians.*



and likewise encourag'd others so to do. *Cyrus* understanding what was done, and fearing lest, if they should violently break in upon them, they being inferiour in Number, might suffer by them; He founded a retreat, commanding them upon their Obedience to draw out of Arrow-shot. There one might have seen how admirably the Nobility had been educated: For they not only readily obey'd themselves, but immediately commanded the rest to do the like. And no sooner were they out of the Enemies reach, but every man rang'd himself in his proper Place, as easily and readily as in any Dance, because they all knew perfectly their own Stations.

His Order-  
ly Retreat.

*The End of the Third Book.*

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*Xenophon's Institution,*  
AND  
*Life of CYRUS the Great.*

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BOOK III.

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WHEN *Cyrus* had kept his Forces together some time, and declared that his Men were in a Posture to fight, if the Enemy would quit their Trenches; which none doing, he withdrew his men at such a distance from them, as he judg'd convenient for his Purpose. When having pitch'd his Camp, and set his Watch, and sent abroad his Scouts, he himself appearing in the midst of them, made a Speech to the Souldiers that were assembled to this Effect. In the first place, I praise the Deities of *Persia*, and I suppose you do the same, that we have gained the Victory with safety and security. And for this, it becomes us to pay our Acknowledgments to the Gods according to our Abilities. And for you, I cannot but commend you All. For what is pass'd, hath been purchased by you very honourably. But when I have enquir'd of such as are concern'd,

*Cyrus his  
Gratitude  
to God  
and Man.*

what each hath merited, then my Endeavours shall be to proportion Acknowledgments and Rewards to each, according to his Rank. For *Chryfantas*'s part indeed, next in command of the Cohorts to my self, I have no need to enquire of others, for I my self am Witness how he behav'd himself. For all the Services that ye all did, he performed; and when I called him off by name, although he was prepared to attack the Enemy, yet notwithstanding he obey'd my call, and left undone what he was about to do, to do what he was commanded. For he not only drew off his own Forces, but gave his Example and my Commands to the rest; in such sort, as he drew off the Cohorts out of shot of the Arrows, before the Enemy could so much as suppose we would retire, and yet they could bend their Bows, and dart their Javelins at us; whence it came, that he brought himself and his men off safe, by his Obedience. Some others of you indeed I discern wounded, of whom, when I have examined what time they receiv'd their Wounds, I shall then deliver my Opinion. But for *Chryfantas*, as he is stout and expert in fight, and knowing both to command and to obey, I shall confer on him at present the Honour of a Tribune, and as God shall do better for us, we may for him; and for you all; (says he) I would have you taught by his Experience: for Images of what we have seen pass in this Fight, ought always to dwell upon your Minds, that so ye may determine with your selves, whether you are to maintain your Lives with Honour, or by Flight? And which do better, they who stoutly stand to their

their Arms, or they who basely run away? This Pleasure we owe to a Victory. For of these things we shall judge best, when we have made Tryal, and the Scene is yet fresh before our Eyes. And as you duly reflect on these things, you will commence more experienced. Now like Men acceptable to the Gods, magnanimous, yet moderate, furnish out a Banquet, sacrifice to the Gods, sing *Pæans*, and take care, that whatever is commanded may be put in Practice. This said, he got up on Horse-back, and rode to *Cyaxares*: with whom, after he had, as was fit, shared the Pleasure in common between them of mutual Congratulation, and had informed himself of what past there, and enquired if they had need of him, he returned to his Army. After which, his Souldiers having supped, and set their Watch, they compos'd themselves to Rest.

But the *Assyrians*, whose Prince fell, and with him the Flower of their Force, were all in great Dejection, many also were the Deserters by Night. Which when *Cræsus* and his Companions discovered, they were perplexed, for all things were in ill Plight. But what afflicted them most was, that that Nation, whose Army had the Van, should neither have Force or Councils left sufficient to maintain it self. Therefore betaking themselves to flight, they abandoned their Camp by Night. As soon as Day once broke, and the Desolation in the Enemies Camp was perceiv'd, *Cyrus* strait drew his Forces thither; Wherein the Enemy had left many Sheep and Beeves, besides many Waggon's laden with Provisions. Moreover, the *Medes* also, who were

The flight  
of the *Assy-*  
*rians* and  
their Fel-  
lows by  
Night?

under the Conduct of *Cyaxares*, all passed over and dined in the Enemies Camp. Which once over, *Cyrus* having assembled the Officers of his Cohorts, spake to them after this manner. What, and how great (my Souldiers) are the Favours which Heaven hath vouchsafed us? For ye yourselves see, that even an Apprehension of you hath put the Enemy to flight. But they who have deserted a fortified Camp, how will they think you be able to stand their Ground, when they see us in the Field? And they who could not bear the Shock, when as yet they had not tryed your Force, how will they sustain it now that they are altogether vanquished, and reduced by you to many Straits? And they of whom the bravest are cut off, how shall their Refuse be able to dispute with you? Here one interposing; Why therefore, says he, do we delay the pursuit of them, when such Encouragements are fairly offered us? To whom *Cyrus*; We stand in need of Horse for that Matter, says he; For the choicest of the Enemy, and whom it would be most advantageous to cut off or surprize, are retired with their Horse. Those indeed by the Gods Assistance we may put to flight, but we are not able to take Prisoners in the pursuit. Why therefore, say they, do you not repair to *Cyaxares*, and consult him in the Matter? Do you all therefore, says he, attend me together, that he may understand these Motions are with the good liking of us All. They all then attended *Cyrus*, and presented to him what they thought was convenient, upon this Occasion.

*Cyaxares*

*Cyrus* consults how to pursue the Enemy.

*Cyaxares*, partly because he somewhat envied what Advices first came from them, partly because he thought he should do better, not to expose himself again to Hazard (for he then indulged his Pleasure, and many of the *Medes* seemed to do the same) answered them in this manner. Among other People, O *Cyrus*, especially you *Persians*, as I have both heard and seen, make it your Aim to avoid the immoderate Use of all Pleasures; But for my part, it seems to me more expedient, that in the free Enjoyment of the greatest Pleasures, every one should shew a Moderation. But what greater Pleasure can arrive to us at any time, than that of good Fortune? Which proves to be our Case at this Time. If therefore, when good Fortune smiles upon us, we wisely maintain the same, we may perchance grow old in Happiness without intermission. But if what we enjoy affords us no satisfaction, but we go to pursue good Fortune in all its shapes, take care, that that be not our Fate, which is of many that put to Sea, who, transported with their good Luck, make no end of sayling till they are lost. And so in like manner, it fares with many Conquerours, who, greedy of new Victories, at length come to lose their share in the old. For if our Enemies that are o'er-run were fewer then we, it might perhaps be safe to pursue a less Number; but I would have you to consider well, with how small a part of them we all encountred in fight successfully. Those of them who never fought, if we force them not to fight, through inexperience and sloth, will retire without knowing what either

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*Cyaxares* is of Opinion against the Chace.

we or themselves are able to do. But if they esteem themselves in no less danger in their retreat, then if they fought, beware lest you press them to behave themselves with greater bravery than they intended. For you cannot imagine that you are more ambitious of taking Prisoners their Wives and Children, than they are of preserving them from being taken. For even wild Hogs, when once you have set sight on them, haste away with their Young, be their Herds never so great: But let any one of their Young be hunted, and the Dam, though she be single, will turn back and push the Hunter. Now while we are under Covert, they give us the Opportunity of drawing forth, as out of a Store-house, and engaging them with such Bodies as we think good; but if we shall encounter them in open Field, and they dividing their Force, shall hem us in, partly on the Front, as it hapned even now, partly on the right and left Wing, and partly in the Rear, beware lest each of us have occasion for many Eyes and Hands at once. Besides, says he, indeed I would not oblige the Medes, who are indulging their Pleasures, to enter upon so hazardous a March. Which Words Cyrus taking hold of. You would oblige none of them, says he, but permit me those at least for this Service, who would be Volunteers. Perchance our return may pay its thanks to you, and the rest of your Friends. For we purpose not to pursue the gross of the Enemies Forces, for what means have we to come up to them. But if we meet with any Straglers from the main Body, lagging behind, as tired in the March, those we may

Cyrus his  
fly Arti-  
fice, to  
cheat Cy-  
axares.

may return with to you. And even you your self are to bear in mind, how long a march we undertook at your intreaty, that we might perform a thing acceptable to you. It is but just therefore that you gratifie us so far in return, that we our selves may have some Profit of our Journey, and may not all have an Eye to your Coffers. To which Cyaxares; If any one, says he, of his own free Will be inclined to follow thee, you have my leave to draw him out. Send therefore some one of your trusty Fellows to represent your Pleasure. Come on, says he, whomsoever of these you have a mind to, take him. There was by chance a Mede present, who sometime had given out, that he was Cyrus's Cousin, and had been so saluted by him. Cyrus therefore forthwith, This Man (says he) suffices me: He has good leave (says the other) let him follow you. And do you (says he) proclaim to all, that whoever will, may go with Cyrus. Cyrus therefore embracing his Men, upon his being drawn out, strait said, Deal now ingenuously, did you speak truth, when you said the very sight of me sed you with a secret Pleasure? Surely, said that Mede, I will never leave you, since you put me in mind of that. Then added Cyrus: Will you take care to represent this, to move the rest of your Companions? He calling Jove to witness, Most certainly, reply'd he, till I have effected what will make me welcome to you. When therefore he had offered very readily many Encouragements to those Medes that were detached by Cyaxares, he added among other things, that he would never be wanting to so brave

brave and very lovely a Person; and, which was above all, to one descended from the Gods.

The Hyrcanians  
Embassy  
to Cyrus.

While these things were managed thus by *Cyrus*, it fell out, not without a Divine Providence, that Embassadors appeared from the *Hyrcanians*. Now the *Hyrcanians* are a People bordering upon the *Assyrians*, a Nation indeed of no great extent. For which cause they were subject to the *Assyrian* Yoke, but yet good Cavalry they ever were esteemed, and are so still. Wherefore the *Assyrians* made use of them in the same Nature, as the *Spartans* of the *Scirites*, employing them constantly in all Fatigues and desperate Services. And at this very time they had it in charge, to bring up the Reserve, which made us to the number of about a thousand Horse. So that if any Danger prest them in the Rear, they were to receive the Shock. And these *Hyrcanians*, who marched in the Rear, brought up also their Carriages and Families in the Rear. For many of the *Asiatick* People in their Expeditions use to carry their whole Families along with them, which Custom the *Hyrcanians* also observed in this very Expedition, when it came to their Minds, what they had suffered from the *Assyrians*, whose Prince was now lost, themselves vanquished, their whole Army in great Apprehensions, their Allies weakened and dispirited: As they weighed these things with themselves, they thought a fair Opportunity offered in this time of general Defection, for *Cyrus* his Forces together in Conjunction with them, to Charge the Enemy. They send therefore their Embassadors before to *Cyrus*, to  
whose

whose Name the Fight had given an extraordinary Reputation. They that were employed, thus represented to *Cyrus* the Justice of his Hatred to the *Assyrians*, and that if he would indeed attack them at present, they would be both his Guide and Companions in such an Expedition: They also remembered him, in what Posture the Affairs of the Enemy were at present, omitting nothing which might encourage him to undertake the Expedition. But *Cyrus* demanding of them, Whether, says he, do ye think, that we may yet be able to reach them before they are got into their Holds? For we reckon this no less than a great overthrow, that they have so secretly stole from us. These things he said to confirm them in their Confidence in him. To which they replied, that it was feasible even the next day to overtake them, if upon the approach of the Morning they held themselves ready to march; For that the Enemy advanced slowly, by reason of their Numbers, and their Carriages, and because they had watched the foregoing Night; therefore they could make no great Progress in their Removes. Have ye therefore, says he, any Pledge to assure us of your Fidelity, by which it may appear to us, that you have been just in what you have reported. We will forthwith, say they, upon our departure, return you Hostages this Night. Do you only, calling the Gods to witness, plight us your Faith, and joyn your right Hand with ours, that those Assurances you have given us, we may transmit to others. With these Rites he plighted his Faith, upon their Performances of  
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*Cyrus* his  
League  
with the  
*Hyrcanians*.

what they promised, that he should esteem them in the Rank of his Friends and trusty Allies, nor should they be of less value with him, than either his *Persians*, or the *Medes* themselves. And at this very instant, we may discern that his Faith is kept with the *Hyrcanians*, and that they are no less admitted to Commands, than those that appear qualified among the *Medes* or *Persians*.

*Cyrus* drew out his Forces, after their Repast, by break of Day, and ordered them to wait the coming of the *Hyrcanians*, that so they might march in Conjunction. Strait all the *Persians*, as it became them, drew out, and the like did *Tygranes* with his Forces. Of the *Medes* some drew out, because in their Youth they had begun a Friendship with Young *Cyrus*; others from their Acquaintance with him, and his Behaviour, which they admired, from their Conversations with him in his Huntings. Others out of Gratitude to him, for freeing them from their Fears. Others, from a Hope they had conceived, because *Cyrus* so evidently excelled all Men in Vertue; therefore also in time he would be very Great and Fortunate. Others, because they would be something grateful to him for his Favours shewed on them in his Education among the *Medes*. Many truly for the many good Offices his Goodness had done for them, with his Grandfather. Many also, because they saw the *Hyrcanians*, and a Fame was spread abroad, that these were to shew them the way to the best of their Spoiles, for that very reason went, that they might get by their Journey. So it was, that almost all the *Medes* presented themselves,

Several  
Grounds  
of the  
*Medes* In-  
clinations  
to serve  
*Cyrus*.

selves, excepting those that perhaps were left in *Cyaxares* his Pavilion. For these, with those under their Rule stayed behind. All the rest with willing and cheerful Minds marched off, as those who were not compelled to offer their Services, but moved from their own free Will, and a Desire of obliging. But when they now set forth, he first addressed to the *Medes*, and having commended them, he intreated the Gods to favour them, and them he intreated to be his Captains. Then, that he might return them his Acknowledgements for their Endeavours, He ordered the Foot to march before, and them to follow after with the Horse. And accordingly as the Army lodged, or was posted in their Marches, he ordered that Courriers should arrive to give them advice from time to time, what Measures they were to take upon every Occasion.

After this, he ordered the *Hyrcanians* to lead the way. But they demanding, Why do you not stay, say they, till we return you Hostages, that so you may proceed with Assurance of our Fidelity? To which *Cyrus* is said to have made Answer, I truly am of Opinion, that we have Securities for your Fidelity in our own Hearts and Hands: For we think our selves sufficient, that we have abundant means in our own Power to recompence you, upon Experience of your Truth: or if you use Deceit, we take our selves to be of that Ability, that we are not in the least at your Mercy, but you rather at ours, if it so please the Gods. And for the *Hyrcanians*, because you have told us they march in the Rear, as soon as you shall discern them, signifie to us that they are

*Cyrus* his  
brave He-  
ranger.

are your Countrymen, that they may taste our Mercy. The *Hyrcanians* having heard this, marched before to lead the way, as *Cyrus* had ordered, having the Greatness of his Soul in Admiration, nor were they any longer in Apprehensions either of the *Assyrians*, the *Lydians*, or the Allies of these, only of this, lest *Cyrus* by any means should esteem them of no Importance, whether he had their Assistance or not.

Now when they marched, and that Night came on, it seemed to *Cyrus* and the Army, that a great Light as it were from Heaven opened to them, which humbled them to a Veneration of the Deity, and raised in them a Confidence towards their Enemies. And because it is but just to believe, that considering the Dispatch and Expedition of their March, they had proceeded a great way, they were together with the Evening not far removed from the *Hyrcanian* Troops. This when their Courriers once discovered, they brought News to *Cyrus*, that those were their Countrymen. This too he himself might be able to judge of, both because they were posted in the Rear, and from the blaze of their Fires. Then he dispatching one of these to them, ordered him to tell them, if they were indeed his Friends, they should strait present themselves all with their right Hands raised aloft: Some also of his own he joyned with them, to whom he gave in charge, that they should let the *Hyrcanians* know, that he and his should demean themselves towards them, as they saw them enclined towards them. Thus one Messenger of theirs remained with *Cyrus*,  
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at the same time another was dispatch'd to the *Hyrcanians*.

But in the mean time, while *Cyrus* was to expect what Measures the *Hyrcanians* would take, he ordered the Army to make a Halt. Then *Tyranes* and the Princes of the *Medes* being brought to him, he demanded what was to be done. To whom he spake thus; This next, says he, is the Troop of *Hyrcanians*, to whom one of the Courriers is dispatch'd, and together with him some of ours, to signify to them, that if they are our Friends indeed, all of them should meet us with their right Hands lifted up on high. Wherefore, if they accord to this Condition, let every one of you in his Place, embrace them with your right Hands, and so give assurance to them. But if they should make ready their Arms, or prepare for flight, let it be your Endeavours that none of these Enemies escape. To this Effect were *Cyrus's* Commands. In the mean time, upon hearing the Courriers, the *Hyrcanians* were filled with Joy; and getting up nimbly on their Horses, presented and stretched out their Hands for the Signal, which the *Medes* and *Persians* in return, receiv'd them with their right Hands, and gave them Assurance. Then *Cyrus*; We truly, says he, have a Confidence in you *Hyrcanians*, and it becomes you in like manner to have the same in us. But acquaint us, in the first Place, how far is the Place off, where the Headquarters and entire Forces are? They replied, that the distance was somewhat greater then a Mile from thence. To which *Cyrus*; Go you then, says he, ye *Persians*, *Medes*, *Hyrcanians*, (for now

The *Hyrcanians*  
pass over  
to *Cyrus*  
his Camp.

even you also I style my Friends and Allies) you ought to understand, that our Affairs are in such a Posture, as if we proceed remissly and with slackness, extraordinary Mischiefs may befall us. For our Enemies cannot be ignorant of the Cause of our coming. But if pushing with all our force, we shall with due Courage and Bravery attack the Enemy, they will straight appear in the fashion of Slaves and Fugitives, who are found, some to turn Supplicants, others to run away; others not to have so much Resolution left them as to run. For the vanquished will behold us, ere yet they can persuade themselves into a belief of our coming. They will be surprized in no Martial Order, and wholly unprepared to fight. Wherefore, if we will sup sweetly, and give this Night to our selves, and live afterwards, we must not leave them any leisure, either of consulting, or of providing ought that they may have occasion for; nay, nor indeed of so much as reflecting that we are Men, but rather that they may imagine, that hurdles, and hunting-Spears, and Axes, and Strokes, and Wounds are their Lot. And for you, *Hyrceanians*, said he, I would have you still proceed to keep your Order in the first Rank before us, by which means, your *Cognisances* being discern'd a far off, at a good distance, we may impose upon the Enemy; But when I shall arrive where the Forces of the Enemy are, leave me a Band of Horse, which I, continuing with the Army, may employ as there shall be Occasion. But you, who are Princes, and old Commanders, proceed keeping your Ranks unbroken, if you are wise,  
left

lest whilst you spread wide against the gathered Forces of the Enemy, you should be forcibly repulsed. Give the Youth the Opportunity of charging and doing Execution on the Enemy: For at this time it will be our Security to permit very few of them to escape. But if that should chance, which fortunes to many by Custom, who bear rule, that we should master their Wealth, great Caution is to be used, how we apply our selves to the Pillage; For he who takes this Course, is not to be look'd upon as a brave Man and a Souldier, but a High-shoon Pedler; and whom every man ought to treat as a mercenary Slave. That Saying we always ought to bear in Mind, that *Nothing costs so dear as a Victory*. For he that is Master of the Field, sweeps all before him, Men, Women, Baggage, and the whole Country. In this Case there is only one thing to be observed, that we maintain the Victory, and that even the Pillager himself is kept within the Bounds of that. Last of all, I must remember you, that you desist from the Pursuit, and return to me before Day shuts; For when the Dusk once approaches, we receive none. This said, he dismissed them all to their several Posts, and gave all in charge in common, that when they repaired to their Troops, each of them should communicate the same to his Cornets; For the Cornets being posted in the Front, were capable of receiving their Orders. And every one of the Cornets they charged to report the same to those under their Command. This Order being taken, the *Hyrceanians* marched first, *Cyrus* with the *Persians*  
N 2 followed



followed in the main Body, while the Horse, as was fit, were disposed in the two Wings.

When Day once appeared, some of the Enemies were astonished at what they saw; Others were casting about what was to be done; Some were employed in Reports, others in Exclamations; Some turned their Horses loose, others were packing up their Goods; Some unharnessed their Horses, others harnessed them; Some leapt on Horse-back, others bridled their Horses; Some were stowing their Wives in the Waggon, Others were taking care to preserve what they had of great value; a third sort were burying their Treasure: but the greatest part betook themselves to flight. A great variety of many other Employments you may imagine them engaged in, excepting that one thing that none of them fought, but were ruined without a stroke. *Cræsus* the King of the *Lydians*, had conveyed away his Women in Waggon by Night, because it was Summer, that so they might take their Journeys in the Cool; Himself followed after with the Horse. The same they report of that *Phrygian*, who ruled the *Phrygia* by the *Hellespont*. But when some of them perceived others to fly, and to come up to them, finding what was done, they also fled with all their Force. The King of the *Cappadocians*, and of the *Arabs*, who were near hand, and fought without their Armour, the *Hyrceanians* killed. In like manner they that were slain, for the most part, were *Assyrians* and *Arabs*. For since they were arriv'd at their own Country, they had marched very slowly.

Another  
Victory  
obtain'd  
by *Cyrus*  
his flight.

*Cræsus* his  
Escape.

Whilst

Whilst the *Medes* and *Hyrceanians* thus played their Parts in the Pursuit, as you may imagine Conquerors use to do, *Cyrus* gave in charge to the Horse that were left behind with him, that they should ride about the Camp, and if they saw any armed men go forth, they should cut them off; and make Proclamation by a Cryer to those that kept within, that whatever Soldiers of the Enemy, that were either Horse, or Targetteers, or Archers, should bring in their Arms pack'd up, leaving their Horses at the Tents. This, whoever should fail to do, was to be punished with the loss of his Head: and that they should appear with their Hunting-Spears all in their Hands in Order. Therefore, those of them that had any Arms, should commit them, when they were cast from them, into such a Place as *Cyrus* appointed, where they might be burnt by such as he had given this Matter in Charge.

But when it came to *Cyrus* his Mind, that they had advanced thus far without any Provisions for Bag or Bottle, without which, neither any Expedition was to be undertaken, nor any thing else to be done; he cast about by what means he could provide plenty of both in due manner, and with dispatch. He therefore reflected, that all Armies stood in need of some whose Office it was to take care that the Tents, and other Necessaries should be still in a readiness for the Soldiers in their Marches, imagining therefore, that it was highly probable, that especially at the instant they would be found in the Tents busied in packing up their Goods, he made Proclamation

*Cyrus* his  
Advice  
about hav-  
ing in Pro-  
visions.

tion by his Cryers, that all the Military Purveyors should present themselves, and if there were no Purveyor there, in such case the eldest Souldier should come forth of his Tent, threatening very grievously those of them that should give no Obedience. They, when they found even their Masters to submit, forthwith paid Obedience. When they made their Appearance, he made them to be placed first, who had in their Tents more Provision than for two months. When he beheld these, he again ordered, that they should be placed, who had one months Provisions. Then, when almost all of them were placed, and he found this, he addressed to them in these Words. Come on then, saith he, my Hearts; Whoever of you have no love for your Sufferings, and are desirous to gain our good Will, take Order readily, that every one of you in your Tents, provide for Bag and Bottle more then double the quantity of your daily Provisions for Master and Servant; and see that all things else be ready whatever they are that belong of any kind to good eating. Because the Pursuers will strait be on their return, and will expect to find plenty of all Necessaries, I would therefore have you understand, that for the future, it will be your concern to accomodate them without any grudging. When they had heard these things, they used their best Endeavours to execute his Commands.

But *Cyrus*, assembling the Head-Officers of his Army, delivered himself to them after this manner. We know well, my Friends, that you have Liberty to go to Dinner before your Fel-

low

low Souldiers, who are gon upon Duty, and to solace your selves with your well-drest Dishes and Drinks. But I truly am of Opinion, that we shall not gain so much by our Dinner, as if it appeared that we took thought of our Fellows, or that our Feeding will conduce so much to the repairing of Nature, as it would, if we had more Consideration of our Fellow-Souldiers. But if we shall seem so much to neglect the Thought of them that are in Pursuit of, and doing Execution on the Enemy that runs, and in Dispute with those that make Resistance; that we shall dine in such haste, before ever we so much as understand how matters go, I fear much we may blemish our selves with an imputation of Baseness, and our Strength may come to be lessened by the Straits of our Companions. But to take Thought of them, who undergo Fatigues, and expose themselves to Hazards, that they may not be unprovided of Necessaries upon their return; this way of Dining, in my Opinion, truly will make us much better Chear, than if we should address immediately to gratifie our Palates. This truly, I would have you bear in Mind, although you should entertain no thoughts of them, that yet nevertheless nothing ought to be shunned more by you then Ryot and Excess. For as yet we have not compleated what we intended, but all being now on the very point of a Precipice, call for our utmost Endeavours. For we have yet an Enemy in the Field, in number much superior to us, and yet at Liberty to act against us, over whom it becomes us to keep a watchful Eye, and to make use of them, that

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we

*Cyrus* persuades his Men to sparing Diet, and abstinence.

we may not want those that may provide us Necessaries. Our Horse besides are wanting, for whom we are in pain what may become of them, and if they return safe, cannot subsist with us. Wherefore truly, in my Opinion, we are to make such cheer at present, as every one in his Opinion may judge equally removed from the proceeding extreams of Sleep and Debauches. I know also full well, that in these Tents there is lodged good store of Treasure, whereof I am not ignorant it may so fall out, that we make our selves masters as we please; so as still we share it in common with those that are Partners with us in the Spoil. But yet I conceive that it will not turn to so great Advantage to us, if we seize on them, as if we shew our selves just to them, by which means we may gain this point, that they may embrace us with less suspicion then before. Besides, I am of Opinion, that the sharing of the Spoil is to be permitted to the *Medes*, the *Hyrcanians*, and *Tygranes*, upon their coming up to us; and if they should afford us a smaller share, even that is to be reckoned our Advantage. For these Advantages will invite them to stay with us more willingly. And for us truly at this time to have an Eye to our own Advantage, will procure us less durable Riches. Wherefore, waving these, let us provide our selves of that which Riches are built on, which truly, in my Opinion, may establish to us and all ours more lasting Treasures. Besides that, I suppose we have been accustomed at home to moderate the Pleasures of the Palate, and of excessive gain; that so we may conveniently taste the

the Enjoyments of both, when Occasion requires. Now upon what Occasions we can give an Instance of this Moderation, better then the Present, truly for my part I see not.

This was *Cyrus* his Speech; to which *Hystaspes* the *Persian*, one of the Commanders of the first Rank, gave Approbation in these Words, to this Effect. What an Absurdity would it be, O *Cyrus*, if we, who to maintain the Chace, ordinarily abridge our selves of eating, in prospect only of the Prey, and that perhaps of no great value; and now that we are in Chace of Substantial Honour and Riches, if we should suffer any such things to be an impediment to us, as indeed are the impediuous Masters over the base, but yet are in subjection to great and generous Souls: it ought not therefore to be once supposed, that any thing which is so unworthy of us, should ever be imputed to us. In this manner *Hystaspes* approved the Opinion of *Cyrus*, to which he had the Consent of all the Rest. To which *Cyrus* added; Come on then, says he, since in this point the Opinion of all you is the same. Send every one of you out of his Band five men of the graver sort, who, riding about the Tents, may encourage them whom they observe to make due Provision of Necessaries, and to reflect upon those that are remiss, with as little reserve, as if they had Authority over them.

Which things they did accordingly. But of the *Medes*, part lighting on the Waggon's laden with Necessaries for the Army, which sometime since past the Enemies Tents, after they had obliged

obliged them to return and come up to them, were carried in them. Part brought back to their Tents such Waggons as they had intercepted, with the finest Women, which being their lawful Wives, or their Concubines, the Souldiers had brought with them to the War for the sake of their Beauty. For the *Asiatics*, when they enter upon their Expeditions, so undertake them even at this Day, that they take with them things of the greatest value. For they say for themselves, that they are greedier of fighting when those things are in sight, which they hold most dear: as if a Necessity thereby was laid upon them of defending them with more Resolution. And perhaps the Case stands so indeed, or else perhaps it is so pretended, to excuse their Pleasures.

*Cyrus*, after he had been Witness of the Exploits of the *Medes* and *Hyrcanians*, seemed a little displeased with himself and his, that others at this instant seemed Superior to them in Vigour, and to make their Acquests while they lay out of the way of exercising their skill: For they who returned home with Spoil, having presented to *Cyrus* what they brought, marched back strait in quest of the Enemy. For which course they pleaded the Orders of their several respective Officers. These things, though they galled *Cyrus*, yet he reserved their Spoils in a convenient Place.

But summoning at length his Head-Officers together, when he had so placed himself, that what he said might be heard of all, he thus delivered himself. I suppose, my Friends, you reflect

fleet of what importance it is for all the *Persians* to be accommodated with all Necessaries and we especially, as it is reason, by whose assistance all is gotten, if we truly would be Masters of what we see exposed to view; But by what means we may arrive to be Masters of the like Treasure, since we have not strength sufficient to acquire it, unless the *Persians* had Horse of their own, I for my part understand not. For I would have you still to bear in mind, says he, that we *Persians* are abundantly supplied with those Arms, with which, when we come close with the Enemy, we may be enabled to put them to flight. But when they once are put to flight, what, either Horse-men, or Archers, or Targetteers, or Slingers, can we either cut in pieces, or take Prisoners, when we are unprovided of Horse for the Pursuit? On the other side, who of them should fear to charge us, and with what Mischiefs may they plague us, whether it be their Bow-men, their Slingers, or their Horse-men, when they are assured they shall have no more Annoyance from us, then from so many rows of rooted Trees? Which things, when they are so, is it not plain that those Horse-men who were with you but now, will reckon upon all this Plunder as no less their own, then Ours? Nay perhaps much more their own then ours; since of Necessity this was not acquired but by their Horse. Now then if we shall provide our selves with Horse, not inferiour to theirs, will it not appear most evident to all; it may well be, that we may do against the Enemy without them, what we do only now with them, and that so we may expect them less insulting

*Cyrus* his Contrivance to furnish out Horse for the *Persian* Army.

insulting in their Behaviour towards us? Besides, we shall be in less pain, whether they give us their Assistance or not, if we of our selves alone can do our own Business without them. But to let pass these things; no man in my Opinion can be against this Proposition, but will altogether grant it, that the *Persians* should furnish out their own Horse. But perchance ye may demand, by what means this may be brought about. Let us consider then, if we would be supplied with Horse, what we are furnished with, and in what we are wanting. Horses we have good store of the Enemies in the Tents; Bits we have to manage them, and other things of which there may be need for the equipping them. Furniture too besides, this we want not for Horsemen, as Armour for the Back and Brest, to guard their Bodies, and Weapons which may be of use to dart or defend themselves. What therefore remains? It is plain, that we have need of Men, which indeed we have more than all. For *Nothing is so truly Ours, as we our selves.* But yet some perhaps will object, that we are undisciplin'd. But truly, not any one of them who are expert, before he was trained was expert. Perhaps it will be objected here, that they were trained in their Youth. Hath Youth therefore a stronger Inclination to follow what they are shewed and taught, than Men? Or after they have been taught, whether have Men or Youths abler Bodies for Exercising? Besides that, we have had Leisure and Opportunity to practice, which neither Youths, no nor all Men have at their command. For the Art of

Archery

Archery is not now to be taught us, as to Youth, because we have been now long since acquainted with it; Nor the skill of slinging also we are no Strangers to it. Nor is our Lot the same with that of other Men, who have the Avocations of Husbandry, Trades, or Civil Affairs. But for us, we have not only Leisure to exercise the Military Art, but are oblig'd to it by Necessity. Moreover, in Matters of War, the case is not the same, as in many other things, which if they are gainful, are not without their Difficulties: For in a Journey, is it not more pleasant to ride than go a Foot? In Races, is it not more desirable to use dispatch, to meet a Friend upon Occasion, and in the Chace, to intercept Man or Beast in the full Career, according to Occasion? In bearing of Arms, are not any kind of them light and easie, when the Burden is the Horses and not Yours? Indeed, it is the same thing to possess and wield them. But perhaps, what you are in most Apprehensions of, lest of Necessity we should endure the brunt of the Fight on Horse-back, e're yet we rightly know how to manage our Horse. If so, I must tell you, we are neither able Foot-Souldiers, nor good Horsemen; for this is not difficult to clear to you thus: For whenever we please, we may dismount and fight a foot: for having been taught the Discipline of Horse-men, does in no wise unteach us the Discipline of the Foot.

This was *Cyrus* his Speech; which *Crysfantas* approving of, spake after this manner. Indeed, said he, I so passionately affect being taught the Horse-mans Art, that I should fancy my self become

*Crysfantas*  
approves  
of *Cyrus* his  
Measures.

come a flying Man at the same instant that I commenced an Horse-man. For hitherto I thought it sufficient, if in a Race I was able to top any man upon full Speed, or to command the Chace so well, as to be able to prevent any wild Beast in its Career, by piercing him with Dart or Sling, before he could out-run me. But, were I once made a Horse-man, I would propose to kill a Man as far off as I could see him, and to wound Beasts in the Chace, partly by coming up close to intercept them, and partly by shooting at them, as if they stood like Butts. For two fleet things brought upon full speed within a little distance of one another, want but a little of standing still together. From this Ground it is, says he, that of all Creatures, I ever use to admire most the *Centaures*, if at least there were ever any such in Being; because they used their Reason like Men, and what they had need of they wrought with their Hands; and who had Strength and Speed to overcome in the Chace, and to subdue in Fight; which Qualifications should all meet in me, were I a Horse-man: The Reason of a Man to direct me, his hands to bear Arms, the Feet of a Horse to pursue, and his Back to bestride the Enemy. Nor will there be need to pinion me to the Horse, as the *Centaures*, though that be better than to grow to the Horse by Nature. For I truly am of Opinion, that the *Centaures* are in a sort Strangers both to many Pleasures which Art hath invented for Men, and which Nature hath allowed to Horses. But should I e're learn to play the Horse-man, on Horse-back, I would lead the *Centaures* Life,

Life, and when I lighted off my Horse, I would choose to become a Man, and feed, and dress, and sleep like such a one; what other thing then should I prove at this rate but a *Centaur*, who could be thus artificially taken in Pieces, and set together again? In this respect indeed I should be superior to a *Centaur*, for he sees alone with two Eyes, and hears with two Ears; but I truly should have no less than four Eyes for Spies, and four Ears to take every Alarm. For it is said, that a Horse will after his fashion tell his Rider the News of all what he hath seen and heard. Therefore set me down in the number of those that would be Horse-men, and the like said all the rest. To which *Cyrus*: What say you then, says he, since this choice is wonderfully approved by us all? Shall we impose a Law upon our selves, that it shall be a disgrace for any Man whom I shall supply with Horses, to appear on Foot in any of our Marches, be the Journey either little or great; that so we may have reason to persuade our selves, that we are in all points *Centaures*.

This demand he no sooner made, then they all agreed to it; whence it comes to pass, that this very thing, even from that time unto this Day, is in use with the *Persians*: nor are any of the gentiler *Persians* by their good Wills ever seen as yet on foot. With these Discourses they were at that time taken up. When now, after Noon once was over, in came the *Medes* and *Hyrcanians*, and with them several Men and Horses Prisoners. For they put none of them to the Sword, who delivered their Arms. Upon their Arrival, *Cyrus* first demanded, whether all  
of

of them were safe? which they having satisfied him in, he then enquired after what manner they had behaved themselves? They reported to him their Adventures, and were not sparing to set forth with Embroidery their Bravery upon each Occasion. *Cyrus*, when he had patiently heard all that they had to say, gave them Praises after this manner. It is very visible, says he, that you have behaved your selves with Bravery, we can read it in your Looks; for you make a goodlier, a more graceful, and fiercer Figure than before. He then demanded, how far they had marched into the Country, and whether it were well Peopled? They replied, they had traversed the greatest part of it, and that they found the Country every where Peopled, and stored with Sheep, Goats, Bees, Horses, Grain, and all kind of Provisions. *Two things, says he, we are to have in Prospect. First, that we may have in our Power those that have all these in Possession; Next, that they may not look out for other Masters.* For that Country which is Peopled, is sufficiently rich, and the same, if it be depopulated, wants even those Provisions which it hath. I understand you put those to the Sword, who stood upon their Defence, and it was well done. For this Course principally assures a Victory. But those that submitted their Arms, you made Prisoners of War. Whom, if we set free, we shall therein, I think, consult our own Interest. For first, we shall be in no Apprehensions of them, nor shall we keep any Guard over them, nor dress any Victuals for them; for to be sure we shall not starve them when we have dismissed them.

Besides,

*Cyrus his Resolution touching the Slaves.*

Besides, when we have parted with these, we shall not want Captives enough for our Occasions. For if we possess our selves of the Country, we shall make all the People Captives, who will have more Reason to continue in our Service, and shew stronger Inclinations to obey, than to try it out on the Swords point, when they perceive these living, and enlarged. This is my Opinion; if any one judges any other Course better, let him propose it. They all allowed his Advices were fit to be put in Practice. *Cyrus* then summoning the Captives, spake to them in these Words; My Friends, ye have preserved your Lives by submitting your selves; and if you demean your selves accordingly for the future, no Mischief will befall you more than this, that those who were your Lords before, will not be so now; But you will live in the same Forms, and till the same Land, and enjoy the familiar Conversation of the same Women; and so in like manner have your own Children in your Power as before. Only against us you may not employ your Armes, nor against any Other. But if any shall injure you, we our selves will right you with our Armes. But lest any should employ your Force, your Arms are to be in our Possession. Those of you that have submitted them, shall enjoy firm Peace, and the other Conditions we engage for, without any Deceit. And against as many as have not consented to lay down their Armes, we are now about to direct our Force to reduce them. But if any of

*Cyrus offers certain Conditions to the Slaves.*

you

you shall come to us with an ingenious Intention of submitting your selves for our sakes to such Services as we shall appoint, we are ready to treat such not as Slaves, but as Friends, and deserving well at our Hands. This I would have you take notice of, and report to the rest of your Fellows. But if any of you prove more refractory, and refuse to acquiesce in our good Pleasure, we shall turn our Arms against them, to reduce them to Obedience to us, instead of our paying Obedience unto them. This said, they made their Obedysance, and promised their Compliance in all things.

Upon their Departure, It is time, says *Cyrus*, O *Medes* and *Armenians*, for us all to say, Necessaries we have provided for you, according to the utmost of our Ability. Go therefore, and send us half your Provisions of Bisket, since there is enough in the Stores layed in for us both. But Meat and Drink we have need to send none. For of these we have sufficient provided of our own. And you *Hyrceanians*, wait upon them to their several Tents; upon their Men of Quality, to those that are richest in your Opinion, and upon the rest, to the most convenient for their Reception. And you your selves Sup where you shall think it most agreeable. For you have entire Tents for your own use, ready furnished with all Accommodations, as even they have. This both of you may take Notice of, that we shall keep the Night-watches at your Doors; all within the Tents is committed to your Care, and to be guarded

guarded by your Armes. For as yet they are none of our Friends that we have in our Tents. After that all things were ready, the *Medes* and *Tygranes* his Souldiers washed, and shifting themselves, went to Supper. Their Horses also had Provender and Litter; and they sent to the *Persians* one half of their Bisket, without any addition of Wine or Victuals; taking it for granted, that *Cyrus* his Men were supplied with these, because *Cyrus* had told them they had store of both; though Hunger in *Cyrus* his Language passed for Meat, as pure River-water for his Beverage.

*Cyrus* his  
Meat and  
Beverage.

*Cyrus* thus having supped his *Persians*, when the Dusk came, sent several of them, by five and ten together in a Company, this way and that way, with a charge to go and conceal themselves about the Tents; For he thought this might be of use, if any Strangers should invade them from without, or if any Thieves from within, that should attempt to make their Escape with their Booty, they might be apprehended, as indeed it fell out after. For both many attempted their Escapes, and not a few were taken. But *Cyrus* shared the Money amongst those that apprehended them; but appointed the Thieves to condign Punishment. By which Means it came to pass, that after this, if you would never so fain, you should not find one idle gaping Fellow in a whole Night.

For the *Persians*, they lived after this rate. But the *Medes* caroused and made good chear, and even surfeited themselves with Musick and

*Cyaxares*  
his Revels.



Revelling. For many of their things were rifled, so as the Watch never wanted Employment. Even *Cyaxares* their King, that very Night that *Cyrus* took leave, was Drunk himself with those in his Quarters, as if it were no disparagement; and thought that the rest of the *Medes*, a few only excepted, had tarried in their Tents, because he heard so great a Noise. For the Domesticks, and menial Servants of the *Medes*, upon the going away of their Masters, drunk and roared very jovially, for they had newly sent them Bottles of Wine, and several good things from the *Assyrian* Army. But when it dawned, and none appeared to make their Court besides those that supped with him, and that he heard the Tents were stript naked of the *Medes*, and Men of Quality, and that he walked out to make a Discovery of it himself, then he stamped and raged against *Cyrus* and the *Medes*, for going away and leaving him alone. And immediately gave order, as he is reported to be very fierce and brutish, to one of the By-standers to take a Party of Horse with him, and with all speed to find out the Troops that followed *Cyrus*, and let them know, I little thought *Cyrus* would so ill have consulted my Interest; But if those were *Cyrus* his measures, he less expected it from the *Medes*, that they should quit his Service, and leave him alone. Therefore now let *Cyrus* recall his if he thinks good, but if not, let the *Medes* not fail to give Attendance in all haste. This he gave in Charge to them. But he, who had this Expedition in Charge, replied, My Liege, Which way shall I find them? Which way, said *Cyaxares*? the same way

*Cyaxares*  
his barbarousness.

way that *Cyrus* with those in his Train has found them against whom he is marched; For truly, said he, I have been inform'd, that several of the *Hyrcanians*, who were Deserters from the Enemy, departed hence soon after their Arrival, to be Guides to *Cyrus* his Troops. Upon the News of which *Cyaxares* was the more incensed against *Cyrus*, for not acquainting him with these things, for which cause he used greater Endeavors to recall the *Medes* over, a means to weaken *Cyrus* his Force; which made him command the Attendances of the *Medes* under severer Penalties than before, not without mingling sharp menaces to the Messenger himself, if he failed to represent those things to them very pressingly. He marched strait with his hundred Horse, and seem'd to have no other Trouble but this, that he was not one of those that at went first with *Cyrus*. When they had proceeded in their Journey, and come where the Wayes parted, their mistake made them lose their Rode; so as instead of coming up to *Cyrus* his Army, they stumbled upon certain Straglers from the *Assyrian* Camp, whom they forcibly compelled to be their Guides. By which means, and the light of their Fires, they arrived there about Mid-night. But after they had arrived at the Camp, the Watch, as *Cyrus* had appointed, refus'd them admittance, till Day-light. *Cyrus* at break of Day, summoning the *Magi*, had given them in Charge, to select what was fit for an Offering to the Gods, for such great Successes, which they were engaged in this Affair, he summoned

moned his *Persian* principal Officers, and spake to them thus. Many Blessings my Fellow-Souldiers, the Gods have heaped upon us. But we, O *Persians*, at this instant, are too few to continue them in our Possession. For if we leave the Fruit of all our Labours ungarded, they will fall to the Lot of others. And if we depute some of ours to guard our Acquests, our Strength that way will be weakned. Wherefore, in my Opinion, it will be best for some one of you to haste to *Persia*, and acquaint them with the state of our Case; and require Supplies from them with all Expedition, if ever the *Persians* have a mind that the Strength and Riches of *Asia* should be in their Power. Go you therefore, says he, who are the Eldest, and represent these things to them upon your Arrival. To which you may add, that the care will be mine of Victualling such Souldiers as they send, after they have joyned our Forces. What Spoiles we have, you see, and therefore keep nothing of that kind from them. But of which, what we shall make for the Presents we design for *Persia*, that we may be duly informed; for what concerns the Gods, consult my Father; and for what concerns the State, consult the Civil Magistrate. Let them also send us, as well those who may be assisting to us from time to time in the manage of our Affairs, as also those who may have an Eye and Inspection over them. Do you, therefore, says he, prepare for your Journey, and take your Band of Men with you, to convey you thither. After this, he summoned the *Medes*, when at the same instant *Cyaxares* his Messenger

Messenger

Messenger was arrived, and laid before them his Displeasure against *Cyrus*, and his Menaces of the *Medes*; and told them in the Close, that *Cyaxares* his Will was, that the *Medes* should return, although *Cyrus* his Intention was to keep the Field. Which Words of the Messenger, the *Medes* received with Silence, as not being able to determine how to avoid his Summons, and yet as ignorant through Fear, how to comply with his Threats; being so well acquainted with the Cruelty of his Nature. But *Cyrus* stepping in, I admire not at all, says he, O Messenger, and you *Medes*, that *Cyaxares* is so full of Apprehensions for us, and for himself; when at the same time he knew our Enemy was numerous, and knew not how we might succeed. But when once he understands, that many of the Enemies Forces are cut off, and even all of them put to flight; first, he will lay aside his Fears, and next, he cannot but own, that he is in no wise abandoned, because his Friends have cut off his Enemies. And vvhhat Right hath he to complain of us, that deserve so vvell from him; and vvhhen vve truly have done nothing rashly of our ovvn Heads? For I truly did persuade him to permit me, that you should joyn me upon my departure, and you, as not ambitious in the least of the Expedition, asked his Consent, vvhether you should dravv out or not, and so arrived hither; nay, as many had his Command to march off, as vvhere not displeased vvith my Motion; Wherefore the Displeasure he hath conceived, I am very confident, vvill be mitigated vvith our Success; and vvhen he finds his

O 4

Fears

Cyrus his  
discreet  
Answer to  
Cyaxares:  
his Mellen-  
ger.

Fears are Vain, will vanish together with them. And for your part, O Messenger, since you are so far spent with your Journey, repose your self a while, we *Persians*, because we have an Enemy in present Prospect, either to dispute it with us, or gain the Power over us, keep our Ranks in Battalia. For if we keep that Course, we may possibly the sooner effect what we Design, you therefore, O Prince of the *Hyrceanians*, give out your Orders to the Commanders of your Forces, with a strict Charge to their Men to take Arms to cover us. Which being done, when the *Hyrceanian* presented, *Cyrus* said, It is very pleasing to me, O *Hyrceanian*, to observe, that you not only appear with us, to evidence your Friendship in Fact, but also give us large Testimonies of so sharp a Wit as you are Master of, which at this time is very clearly of no small Advantage to us. For though the *Affrians* are indeed my Enemies, yet now they are more implacably Yours, than Mine. Wherefore we are both of us to consult our interest so, that none of our Allies who have now joyn'd us, may fail, but rather that we may have yet more Forces if possible to joyn us; But you have understood but now, that this *Mede* recalls his Horse, who if they quit our Service, what Means have we to keep the Field, that consist only of Foot? This therefore remains to be done on your Part and mine, to dispose even this very Man who recalls his own Men, to tarry himself with us. Do you therefore pitch on some Tent to assign him, where he may live with Convenience, and want no Accommodations which he may have Occasion

sion for; and I in the mean time will make it my Business to find out some Employment for him, which he may be encouraged to accept of, rather than return home. Do you besides Discourse him, of those Advantages which may fairly be supposed in Prospect, if things be duly managed as they ought; when this is done, return to me again. The *Hyrceanian* then went to conduct the *Mede* to his Tent, and he that was ordered for *Persia*, was by, ready fixed for his Journey. And *Cyrus* had given him in charge to report to the *Persians* what he had represented in the fore-going Speech; and to give his Letters to *Cyaxares*. But says he, I will make Repetition to you, of all that I have written: that so you may know my Mind and express it, if any shall make enquiry of it: this was the Tenor of his Writing. *Cyrus to Cyaxares Geeting.* We left you not naked, since no Man can be said to be left of his Friends, that hath his Enemies vanquished by them, and since we left you not in our Opinion exposed to any Hazards: for the greater the Distance is we are removed from you, so much the stronger Wall we conceive we are about you. For they that are idle within the Reach of their Friends, render them not the more secure by their Neighbourhood; and they that are removed farthest from them engage their Enemies, so as to get them out of the reach of Danger, abandon them not at the greatest distance. Weigh therefore with your self the Experience of my Behaviour to you, and compare it with your Returns to me, when you make complaints against me. I truly joyn-  
ed

Cyrus his  
Letter to  
Cyaxares.

ed your Force with the largest Supplies I could, and such as were moved by no Intreaties of yours, while you, when we were upon good Terms, allowed me only so many as I could prevail upon by my persuasions; and now that I am set down in an Enemies Country, you recall not only those that are disposed to leave me, but even all of them at once. As Matters stood then, truly I conceived my Acknowledgments were due to you, but now you constrain me to forget you, and to endeavour the whole return of my Acknowledgments to them that took their Fortune with me. But I can by no means force my self to be like you, but having at this instant dispatched a Messenger into *Persia* for Supplies, I have given him in Charge, that as many of them as come for my Recruits, if you have any Occasion to employ them before they joyn me, shall be at your Service, not of their own choice, but to make use of at your own Discretion. Only let me give you this Advice, though I am younger than your self, that you withdraw not those Forces vvhich once you granted, that vve may not ovve you ill Will in the Place of Acknowledgments; that you summon not with Menaces such as you would have kept home, nor say that you are abandoned, and be so liberal of your Threats upon all occasions, lest in Conclusion you teach yours to despise and set you at nought. We for our Parts shall not be wanting in our Endeavours to visit you, at such time as we have perfected our Affairs; the perfecting of which we conceive vwill in the end prove of equal Advantage to You and Us. Farewell.

This

This Letter deliver into his Hands, and if he question you about any of the Contents, satisfie him that it is as the Letter states it. And the like Charge I give you in relation to the *Persians*, that my Letters will clear all things to them. Having spake this, he strait dismissed him with his Letter, giving him in charge over and above, that he should use the greatest dispatch, since he might be sufficiently sensible that a speedy return now if ever, might be of no small Advantage.

After this he went to take a view of the Forces, that were drawn out. as well of the *Hyrcanians* as of *Tygranes* his Souldiers. The *Persians* too appeared very well Armed; for some of the Borderers had supplied them with Horse and Armes. Those that brought in Armes he ordered to bring their Javelins into the same Place as they had brought the rest before, to Burn them, for which he took this Order, since now they had no more occasion for their Use. Those that brought in Horse, he appointed to attend them in the Tents, and to wait his Pleasure, till they heard further from him, summoning now the Horse Officers, and those of the *Hyrcanians* together, he made them this Speech. It ought not to be strange to you, Friends and Fellow-Souldiers, that you are Assembled so frequently, since there arises at present new Matter, and many of our Affairs are not well digested. And what things are yet confused and out of place, will of necessity create Business, to marshal them and reduce them to their proper Place. You have taken much

Cyrus is taken up in parting the Spoils.

much Spoils and many Men, and because we are ignorant which of these is each man's Property, and the Slaves themselves know not whom they may call their Masters, therefore not a few of them are busied, and almost all of them at a Loïs, what they are to do in this Case; wherefore it is your part to make a due Distribution of our several Acquests. When therefore any one is Master of a Tent, which is sufficiently stored with Victuals and Drink, and Servants, and Bedding, and other Furniture, with the other Requisites which are convenient for his Military House-keeping, such a one hath no need of any farther Accession, but only that He whose Lot this is, should understand, that he is to manage this as his own Property; But for those who lodge in Tents, that are unfurnished, after a due inspection, take you care to supply all those Wants. For I am not ignorant, that there is an over-pluss of all such Necessaries as they stand in need of, since our Enemies were more plentifully stored with all things then we. There were with me some of the Treasury of the *Affyrian* King and the Princes, who spoke of some Gold ready coined in their Hands, and made mention of Tribute: Therefore require by Proclamation, that they should bring it all in to you, and threaten those that shall refuse to obey your Orders. And when it is paid in to you, let every Horse-man have double Pay, and every Foot-Man single; that they may be provided, if they are destitute of any thing, and have wherewith to purchase it. Let the Crier, says he, strait forbid the Market to be abused by

by any, and let him order the Victuallers and Hucksters to make Merchandise of their Goods, and when they once have had a free vent for them, to import new; that so our Tents may not want a resort of People. This they forthwith made Proclamation of; But the *Medes* and *Hyrcanians* demanded of him, what means they had to make a due Distribution of all things, without the Concurrence of Him and His? Which Words *Cyrus* taking hold of, reply'd; Is that indeed your Opinion, that whatever is transacted we must still be personally assisting in every thing? Will it not be sufficient for us to act for you, and you again for us, as far as Occasion requires? What way is more likely than this, to have more Business lying on our Hands than we are able to dispatch? For pray observe, says he, We had these things in our Custody for you, and you repose a Confidence in us, that we have kept them intire; Do you therefore in like manner distribute them, as we shall repose the same Confidence in you, that you make a due distribution; and we in return will make the same riddance for you in matters of common Concern. Take notice first what Horse we have with us, and what Horse hath been taken and brought Prisoners. If you leave them us so without any Riders, neither will they be of any use to us, nor shall we be excused the trouble of attending them. But if ye place Riders on them, by one and the same Expedient; you will diminish our Care, and add to our Strength. But if there be any others that you would rather present, and with whom you would

*Cyrus* advises to be slow upon the *Persians* the Enemies Horse.

would look Danger in the Face more willingly than with us, let them have your Horse. But if you mean to have us assisting to you on all Occasions, let us have them. For when without us you sallied upon the Enemy, and went to meet Danger, we were in no small Apprehensions for you; lest you should do otherwise than well, such were our Fears for our Friends, nor was our Shame less for our selves, that we should not be where ever you were. But if we receive your Horse, we shall be in a Capacity to attend your Motions, and if we shall appear of more use to you, fighting on Horse-back, we shall take our Fortune with you, with the greatest Alacrity; But if we shall be esteemed of greater Service to you on Foot, it will be easie to light, and so strait to be in a Posture of assisting you on Foot, while we consider into whose Hands we commit our Horses; Thus spoke *Cyrus*. To which they replied, We have not, O *Cyrus*, Riders to place on our Horses, and if we had, since this is your choice, should we prefer any other Course to that which you have proposed. Therefore now accept our Horses, and pursue that Course which you shall take to be best. I accept them then, said he, and so, which I wish may be lucky to us, we shall Commence Horse-men; proceed you now to make Distribution of those things that call no Man Master. And in the first place, select for the Service of the Gods, whatever the *Magi*, according to the Skill of their Profession, shall direct you. Then select for *Cyaxares* his Use what presents you conceive will render you Acceptable to him. They smiling replied, that they

*Cyrus* his opinion of dividing the rest of the Spoil.

they would call out the most beautiful of the Women-Captives to present him. Therefore, says he, make a Choice of the She-slaves for him, and what else besides you approve of. And after you have made this Choice for him, do what in you lies, O *Hyrcanians*, that all these *Medes* who freely offered their Service to follow me, may have no just Cause to complain; And be not you wanting also, O *Medes*, to honour and reward these our principal Allies, that so they may persuade themselves they had a true Sense of their own Interest, when they embraced our Friendship. Moreover, out of all these, award a Share to the Messenger sent to us from *Cyaxares*, nor only to him, but even to those that he hath here in his Retinue, and endeavour also to persuade him to make his stay with us, and possess him, it is with my Approbation; that so when he hath a right Sense of our Proceedings, he may report the true state of all to *Cyaxares*. And as for the *Persians* who are here with me, whatever remains in Surplusage, after you are all well equipped, will be sufficient, for we have not been brought up very delicately, but according to our plain Country Fashion. And therefore we may perhaps make but a Comical Figure dressed up in any splendred Accoutrements, even such as for ought I know we may make sitting on Horseback, or perchance, as I guess, unhorsed upon the Ground.

After they had applied themselves to the parting of the Spoil, not without laughing sufficiently at so Comical a mention of their Horsemanship; *Cyrus* gives several of the Slaves their Freedoms.

*Cyrus*, summoning the Officers of his Troops, appointed them to receive the Horses and Horse-furniture, and Grooms, to such a Number as was in Proportion to the Poll of the several Soldiers, and as the Distribution fell by Lot to each Troop. He made also Proclamation by the Cryer, that if there were any Slave in the Army of the *Assyrians*, the *Syrians*, or the *Arabs*, taken by force out of *Media*, or *Persia*, or *Bactriana*, or *Caria*, or *Cilicia*, or *Greece*, or elsewhere, he should strait render himself; which Proclamation being made, many presented themselves very willingly. *Cyrus* having made Choice of such out of their number, as excelled in Beauty, told them they should bear Arms as if they were Freemen, and Arms he would bestow upon them, but they should take care to provide themselves with other Necessaries. After which, taking them to the Officers of his Troops, he recommends them to their Notice, and gave them in Charge, that they should give them Shields, and Swords, with which Accoutrements they might be equipped for Horse-men, and that they should furnish them with Provisions as if they were his *Persians*; but that the Officers of the Troops should be compleatly armed themselves, and well mounted, and provided with Spears, which Institution he first of all begun to Establish. And that each of them should in the Place of those Horse-Officers, substitute new Foot Officers, while they were thus intent upon these Matters.

*Gobryas* the  
*Assyrian*  
comes o-  
ver to *Cy-*  
*rus*.

In the mean time, *Gobryas*, an old *Assyrian*, with his Retainers, all Horse, himself an Horse-  
Officer

Officer too, presented himself. All of them compleatly arm'd with Armes for Horse. But they whose Post it was to take their Armes, required them to surrender their Spears, to be burnt with the rest of their Armes. *Gobryas* told them, that he would fain see *Cyrus* first. The Officers then leaving the rest of the Horse behind, conducted *Gobryas* to *Cyrus* his Presence. He, when he saw *Cyrus*, turned to him in these Words, Sir, I truly am by Nation an *Assyrian*, and Owner of a strong Castle, and intrusted with the Government of a large Territory, and used to bring into the Field a thousand Horse for the Service of the *Assyrian* King, and held no small Place in his Favour; But since that truly brave and good Man fell in Battel by your Sword, and his Son, but my utter Enemy, is advanced to the Helm, I come to you, and present my self prostrate as a Petitioner at your Feet. I submit my self to be your Servant, and Companion in your Wars, and Beg of you to Revenge my Injuries, and for that End, in such sort as I may, I adopt you for my Son, for I am without Children of the Male Line; For, Sir, the only Son which I had, Conspicuous for his Person and Vertue, Dutiful to me, and paying me that Regard, in paying which, any Son might truly make a Parent happy, Even this Son, He, who is now my King, demanded of his Father, who then was King, that so he might give his Daughter in Marriage to my Son, (and truly I then parted with him, out of an Ambition

tion to see him Husband to a King's Daughter) This Son, I say, He who now Commands as King, invited to the Chace, and gave him this Occasion of exerting his utmost Force in Hunting, as esteeming him a better Horse-man than himself. He therefore followed the Chace with him, as his Friend, but when the Bear was once in view, and both of them in Pursuit of him, he that now is our Prince let fly his Dart, but missed him, though I could wish it had not, while my Son, having cast his Dart, but too invidiously, layed him flat on the Ground. And then the Prince, stung with this, kept secret his Resentments. But when a Lyon came in their way, and he erred again, which truly in my Opinion was no wonder, and in Conclusion, my Son with a more unerring stroke dispatching the Lyon, claimed to himself, that at two strokes, he laid one after the other prostrate on the Ground; then was it, that that base Man being able no longer to suppress his Envy, snatched on a sudden a Spear from one of the Company, guided it to his Heart, and so took away the Life of my dear and only Son. And I, miserable Wretch, in the place of a living Bridegroom, embraced a dead Corps, and old as I was, gave Funeral Rites to my Best, and best beloved Son in the Flower of his Age. But the Murderer, as if he had embued his Hands in the blood of an Enemy, ne-

The Manner how the Son of the Assyrian King killed Gobryas his Son.

ver shewed any marks of Penitence, nor to expiate for so heinous a Fact, did any the least Honour to the dead Body. His Father indeed expressed Compassion of me, and gave out publickly, that my Calamity troubled him very near. Therefore, had he now been Living, I had never moved you with the story of my Loss, for I had many marks of his Favour, and he had many good Offices from me in Return. But since his Empire is devolved upon the Murderer of my Son, I can never truly profess any Inclinations of Service to him, and I am thoroughly convinced he never ranked me in the number of his Friends. For he is no stranger to my Sentiments of him, and, as before this, my Life was full of Pleasure, so now this Loss requires that I spend my Old Age in Sorrow; wherefore, if you will now Embrace me, and that through you there remain in prospect any hope of Revenging the Death of my dear Child, I shall look upon my self even to grow young again, and reckon, that I shall neither Live in Disgrace nor Dye with Grief. When Gobryas had spoke thus, Cyrus made Answer; If it can appear, my Gobryas, that your Sentiments agree with your Words, I truly shall espouse your Cause, and Promise you, by the Gods Assistance, to do Justice on the Murderer. Say now, then says he; If we should deal thus with you, and permit you to enjoy your Castle, your Land, your Arms, and that Power wherewith you

Gobryas intreats Cyrus to revenge the death of his Son.



were clothed; in lieu of all these, what Returns would you make *Us*? My Castle, says he, whenever you please, I will deliver to you, to enjoy as freely as your own, that Tribute, which I paid him for my Lord, you shall receive, and when Occasion presents to undertake any Expedition, I will follow your Standard with all the Force under my Command. Moreover, I have a Daughter, and a Virgin, who is all my Joy, of Marriageable Estate, Her, before this hapned, I had design'd for the Bed of him that now is King; but now my Daughter has besought me with many Tears, that I would not think of marrying her to her Brothers Murderer. A Resolution now no less my own than hers. Her disposal I freely commit to you, to advise me therein, no otherwise than it is Evident that I have sincerely advis'd with you upon these Termes. Then said *Cyrus*, I sincerely give you my Hand, and with that my Heart, and take yours in Exchange; The Gods are witness between *Us*. Which done, he ordered *Gobryas* to keep his Arms and take his Journey, and having enquired the extent of his Journey, how far he was to Go; If, says he, You set forward to morrow early, the next day after you may be our Guest. *Gobryas* therefore departed, leaving his Guide behind him.

And now the *Medes* were present, having allotted the *Magi* what they had claimed to be reserved for the Gods; the fairest  
Tent

Tent they had reserved for *Cyrus*, and the Captive *Sufona*, whom Report styled the most Beautiful of all in *Asia*, and two very expert Minstrels. In the second Place, they reserved the second Choice for *Cyaxares*. Nor were they wanting to supply such others with what they were unprovided, that so they might not be destitute of ought in use for a Military Life; for there was great plenty of all things. The *Hyrcanians* also in like manner took such things as they had Occasion for; Besides which, they admitted *Cyaxares* his Messenger to an equal Share with the rest. But those Tents that remained in Over-plus, they presented *Cyrus*, for the Use of his *Persians*; The Money, they said, they would distribute when they had collected it all, which too was afterwards done. These things, on their part, were said and done; but what they had selected for *Cyaxares* his Presents, *Cyrus* ordered them to take into their Care and Custody, as well knowing them to be his Confidants. And for what you bestow on me, I receive it with a good Will, says he; But each of you is at Liberty to use notwithstanding, which of them he most stands in need of. Then a certain *Mede*, that had a Genius to Musick, said, Truly, my *Cyrus*, as I in the Evening heard those Minstrels, which now you have, I took so great a Pleasure in listning to them, that if you should bestow but one of them upon me, I should  
P 3  
flatter

flatter my self with passing my Life more pleasantly in the Camp than at Home. Then *Cyrus* replied, I freely give her thee, and thank you more for your Suit, than it is possibly for you to thank me for my Gift, so great a Thirst have I to oblige all of you. And thus he that begged the Minstrel had Her.

*The End of the Fourth Book.*

I

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X E N O P H O N ' S  
I N S T I T U T I O N  
A N D  
L I F E  
O F  
C Y R U S the G R E A T.

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The Fifth Book.

*Quid melius desidiosus agam?*

**A**S for *Cyrus*, after he had call'd to him *Araſpes* the *Mede*, (who was his Companion from a Child, and to whom he gave his *Median Robe* at his Departure from *Aſtyages* unto *Persia*) he commanded him to keep for him the Woman and the Tent. Now this Woman was the Wife of *Abradatus*, the King of the *Sufans*; but her Husband was not in the Field at the taking of the Tents of the *Aſſyrians*; but was gone on an Embaſſy to the King of the *Bactrians*.

A a

He

He was sent by the *Assyrian* to desire his Assistance in the War, upon the account of his being once a Guest to the *Bactrian* King. *Cyrus* therefore commanded *Araspes* to secure this woman till such time as he should be ready to take her to himself. *Araspes*, when he was bid do so, ask'd *Cyrus*, whether he had ever seen the woman whom he commanded him to keep? No truly, said *Cyrus*, not I. But I did (said *Araspes*) when I chose her out for you. And truly upon our first entrance into her Tent we did not know her: For she was sitting on the Ground with her waiting Maids all round about her; and her Habit was for all the world like theirs. But after we had took a View of them all, to see which was most likely to be the Mistress, she presently seem'd to excell all the rest, tho' sitting, veil'd and looking down upon the Ground. When we bid her rise up, all her Female Attendants rose together with her: But then it appear'd how she excell'd them all, first in Stature, then in Strength, Portliness and graceful Movement, tho' with the Disadvantage of a mean Dress. And then you might have seen her all in Tears, some trickling down upon her Cloaths, and some down to her very Feet. And when the Eldest among us bad her chear up, telling her, that altho' by report she had a very excellent Husband, yet we did now design her for one who was no whit behind him, neither for Person, Ingenuity nor Power; and that *Cyrus* certainly, (if ever any man) was in our Judgments most worthy of Admiration, whose she should now be. As soon as she heard this, she rent her upper Garment, and fell a-weeping; and her maids too cried in consort with her: And here the greatest part of her Face came in view,

The excellent Beauty of Panthea.

Her View.

view, together with her Neck and Hands. And now *Cyrus*, I must needs tell you, 'twas my Fancy, and the rest of my Fellow-Spectators, that there was never yet known, nor born of Mortals such another woman in all *Asia*. But by all means, says he, you shall see her too. Ay, but if she be such an one as you set her out, reply'd *Cyrus*, I have the less mind to it. And why so, says the young man? Because, says he, if now upon the bare Character of her Beauty, and not having over much Leisure, I should suffer my self to be prevail'd upon to go and see her, I am afraid she will much more easily induce me to make her another Visit; and so in a while, neglecting my Affairs, I shall do nothing but sit and stare her in the Face. And do you think then (says the young man with a Smile) that there are such powerful Charms in humane Beauty, as to compel a man against his Will to do any thing which is not best? If 'twere naturally so, all would be compell'd alike. See (says he) how the Fire burns all equally; and the reason is, because it burns naturally: But now among Beauties, some we love some we don't; one loves this, and another that: For this depends wholly on the Pleasure of the Will: So that every one loves whom he pleases. A Brother does not fall in love with his Sister; but some body else does: Neither is a Father inamoured with his Daughter, but some body else is. For Fear and the Law are sufficient to restrain Love. But if there were a Law made, that they which eat not should not be hungry, and that they which drink not should not be thirsty; or that People should not be a-cold in the Winter, nor hot in the Summer: These are things which are beyond the Power of any Law, to make practicable by Men; because Humane Nature is apt

Whether Love can compel men against their wills?

to be overcome by these things; but to love is a thing altogether voluntary: every one loves what is agreeable to his particular humour, just as he does such or such a Mode in his Habit. How then comes it to pass (says *Cyrus*) if Love be thus voluntary, that a man can't give over loving when he will? Have not I seen some weep merely through that Grief which their Love occasion'd, and serve those whom they loved, tho' before they were smitten, they thought it a miserable thing to be a Slave; and give away a great many things which they could not with any tolerable Convenience be without? Have not I known some wish as earnestly to be rid of their Love as of any other Disease, and yet could never free themselves of it; but were held by a stronger necessity than if they had been fast in Irons? And thence 'tis that they lay out themselves wholly upon those they love in many and fruitless Services; and do not so much as endeavour to disintangle themselves from the Evils which they suffer; but rather make it their Business to foment and keep alive the Flame. 'Tis confess'd (reply'd the young man) Men of degenerate and groveling Minds do as you say: And thence 'tis, I believe, they are always as miserable men wishing to die; and yet when there are a thousand ways of departing this Life, they live on still: And such Men as these also are light-finger'd, and given to stealing: But whenever they do play the Thief, none so ready, you know, as your self to reprehend them (which argues you don't think they were under any necessity of Stealing) and therefore you don't pardon, but punish them. In like manner beautiful persons don't force men to fall in love with them, nor to desire what they ought

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not, but poor silly men are ungovernable in their Passions; and then they lay the Fault upon Love. But honest and good men, tho' they may desire to have Money, good Horses, and handsome Women, yet they can easily abstain from all these things, so as not to meddle with them in an unlawful way. As for my own part, tho' I have seen this Woman, and take her to be a great Beauty too, yet you see I am still with you upon the March, and discharge whatever belongs to my Office. But perhaps (says *Cyrus*) you went away too soon for Love to level a Dart at you: For 'tis possible for a man to touch Fire, and yet not presently be burnt, and wood is not immediately kindled. And yet for all that I neither use to touch Fire when I can help it, nor to gaze on Beauty. Neither would I advise you *Araspes* to let your Eyes dwell long upon a beautiful Face: For Fire indeed burns not unless you touch it; but Beauty kindles a Flame of Love in those that view at a distance. No *Cyrus*, says he, you may assure your self, tho' I should never leave looking upon her, I shall not be so far enslav'd as to commit any thing unworthy of my self. You say very well, says he, and therefore keep her for me as I command you, and have a care of her: For perhaps she may be of great use for us at a convenient Opportunity. After this Discourse was ended they parted from each other.

But the young man, partly through the Sight of this incomparably fair woman, partly because he had observed her excellent Accomplishments, and partly also, because he waited upon her, and perceiv'd his Service was acceptable to her; and withal, found her not ungrateful (as who in return took care of him by her Servants, that whenever he came in and out, he

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should

should be handsomly accommodated; and if he happen'd at any time to be indisposed, he should want no Conveniencies) all this I say conspiring together he fell in love with her, which perhaps was no such great wonder: And so much for this.

Let us now return to *Cyrus*, who being willing that the *Medes*, and the rest of his Fellow Souldiers should abide with him chearfully and of their own accord, call'd together as many as he thought convenient; and when they were convened, said thus to them, "I am well assured (ye *Medes*, and all you that are here present) that you took not this Expedition along with me, either for want of money, or for any thoughts of doing Service herein to *Cyaxares*; but purely out of a mind to oblige and honour me, you would hazard your Lives with me in these Night-Marches, for which reason I cannot without great Injustice deny my self much indebted to you; but yet methinks I am not at present in a capacity to requite you; which I am not ashamed to confess: But to tell you, that I will requite you in case you tarry with me, indeed I am ashamed of that: For that would look, I fancy, as if I said it for that very reason to make you more willing to stay with me. Instead therefore of that I say this, That altho' in Compliance to the Command of *Cyaxares*, you should go away from me, yet if I do any thing prosperously, I will endeavour so to do it, that you your selves shall praise me: For I am not now about to depart; but will be faithful to the *Hircanians*, to whom I have given my Hand in token of a League of Amity; so that it shall never be said that I have dealt treacherously with them. And as for *Gobryas* his part, who has gi-

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"ven up to us the Fortifications, the Country, and the Forces, I shall make it my Care, that he never have occasion to repent him of his Journey to me. Lastly, that which weighs most with me, is, that since the Favour and Good Will of Heaven appears so manifest in our good Success, we ought to fear the Gods the more, and be ashamed to go away, and leave our Blessings behind us. This is my Resolution; but you do what you shall think good, and tell me what you resolve to do: Thus far *Cyrus*. Then he that once claim'd Kindred with *Cyrus* made the first Reply: I believe (says he) you were no less design'd by Nature to be a King than the Leading Bee is in the Hive: For to him the Bees pay a voluntary Homage; and wherever his Abode is, there is the Court whither they all resort: And if he chance to take a Progress any whither, none of them all offer to desert him: Such an incredible Love have they naturally for their King.

After the same rate methinks these Men stand affected towards you, for when you went from us unto *Persia* what Person among the *Medes* either young or old was absent from accompanying you, till *Astyages* gave us order to return? And when you came again from *Persia* to our assistance we saw almost all your friends following you of their own accord. And again when you made an Expedition into these parts, all the *Medes* voluntarily followed you. And now you have such Influence upon us, that with you we can dare and be bold in the Enemies Country, but without you we should be afraid to return home. Therefore let others declare for what they will, as for me, and those under my Command, we will all abide with you, and fetching Supplies of

How *Cyrus* was beloved.

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Courage

Courage from your sight will indure any thing, and yield to nothing but the Indearments of your Kindnesses. After this *Tigranes* began. I would not have you wonder *Cyrus* at my silence, for my mind is not prepared for long Debate but to Execute whatever you Command. And then *Hyrcanius*. If you should go away, now yee *Medes*, I should say it came to pass through the spite of some ill Genius that maligned your growing happyness, For sure no man that Consults his Reason would turn away from his flying Enemy, or refuse to take his Arms or himself when he Surrenders both. Especially when we have such a Leader, who I verily believe would take more delight in benefitting us, then in Enriching himself. Then said all the *Medes*, You *Cyrus* lead us forth, and do you bring us home with you when you see good. *Cyrus* when he had heard all this, made this Prayer. Grant I beseech thee Almighty Jupiter, that I may outdo them in kindnesses who honour me. After this he gave order that the rest having first placed the Guards, should take care of themselves, but that the *Persians* should dispose of the Tents, to the Horse such as were convenient for them, to the Foot such as were fit for them. And that they should so order things, that all those who were in the Tents should provide things Necessary and bring them home to the Ranks of the *Persians*, and furnish them with Horses ready for Service. But that the *Persians* should have nothing else to do, besides Exercising their Arms.

And thus they pass'd the Day. On the Morrow, as soon as they rose they made an Expedition to *Gobryas*, *Cyrus* himself being on Horse-back with the *Persian* Horse who were now improv'd to the number of about

two

two thousand. After these followed a company of Men of the same number with Grated Irons and hunting Spears. And so the rest of the Army March'd on in due order. *Cyrus* also gave Command to every Leader, that they should tell their fresh Souldiers, that whoever of them should be seen behind the Bringers up of the Rear, or before the Front, or out of their Ranks in either Wing should be sure to be punish'd. The next day after, about Sun-set they arrive at the place where *Gobryas* was, and perceive the Fortification to be very strong, and that the Walls were furnish'd with all things requisite for their own defence. Besides they observ'd that a great many Oxen and Sheep were brought under the Works. *Gobryas* upon the news of *Cyrus* his Arrival sent word to him that he should Ride round about the Castle, and observe where it was most Accessible, and that he should send some trusty Men in unto him, who should informe him of all they saw within. *Cyrus* therefore willing to see whether the Castle might any where be taken, or whether there was any deceit in *Gobryas*, rode round about it, and perceiv'd 'twas every way too well fenc'd for Access. And withal those who were sent in unto *Gobryas* bring *Cyrus* word, that there seem'd to them to be Provision enough within for an whole Age. Now as *Cyrus* was perplex'd to think what this should be, *Gobryas* himself comes forth to him, bringing all that were within out with him, some of which brought Wine and Meal, some drove Oxen, Swine, Sheep and Goats, and what other Provision of Victuals they had they brought it all out, so that *Cyrus* his whole Army met with a very plentiful Supper. But *Gobryas* when he had brought out all his Men, bid *Cyrus* get in with as much safety

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Gobrias  
entertains  
Cyrus and  
his Army.

ty as he could. *Cyrus* therefore having sent some spies with a Troop of his own before-hand, at length enters himself. And when he was got in, holding the Gates open he call'd to him all his friends and the Captains of his Army. And after they too were got in, *Gobryas* bringing out his Golden Plate, Lavers, Pots and all kind of Ornaments, and a great deal of old Coin, and last of all his Daughter (who was of a goodly Stature and exceeding Fair, but in mourning for the Death of her Brother) spoke after this manner: I deliver up this my Substance to you *Cyrus*, and I intrust you with this my Daughter, whom you may dispose of as you please. But we both are come humble Suppliants to you, I as before, that you would revenge the Death of my Son, and she now of her Brother. To which *Cyrus* reply'd, I promised you then to avenge your Cause to the utmost of my power, on condition you did not deceive me, and now since I have found you true, I acknowledge my self bound to make good my promise. And the same I here promise to do for her. And as for your Money I accept it, and here give it all to this your Daughter, and the Man that shall Marry her. There is yet one gift more which when I have receiv'd from you, I will be gone. Which if you give me, I shall be better pleas'd then with all the Treasures in *Babylon*. *Gobryas* wondring with himself what this might be, and conjecturing 'twas his Daughter, ask'd him what it was. To which *Cyrus* repli'd I believe there are many Men who would not willingly be guilty of any impiety, or any injustice, or any deceit. But because no Body would ever commit Money, Power, Castles or lovely Children to their trust, they be dye-

fore

fore they are known to be what they are. But you by intrusting me with your Fortifications, your Treasures, your Power and your Daughter, which is worth all, have given me an occasion of shewing to the World, that I am one, that will neither be guilty of any Unkindness towards my Guest, nor any injustice for the sake of Money, nor of any falsehood in not standing to my Covenant. Assure your self therefore that I will never forget this action of yours as long as I have any Justice in me, but will endeavour to requite you by doing you all the good I can. Neither would I have you doubt of getting such an Husband for your Daughter as is worthy of her. For I have many and good Friends, whoever of which shall Marry her will have as much Money as you give, if not more. I would have you know there are some among them who will not respect or admire you one jot the more, for the Money which you bestow. And yet they now Emulate my good Fortune, and pray to all the Gods, that they may have an opportunity, of declaring to the World that they are as faithful to their friends as I, and that they would never yield to their Enemies, while they have Breath. Neither do they prefer all the Wealth of the *Syrians* and *Assyrians* and yours to boot, before Vertue and a good Name. Such Men as these I assure you are here with me. To this *Gobryas* Smiling, pray *Cyrus* will you tell me where these Men are to be found, that I may beg one of them of you for a Son-in-law. You need not reply'd the other, inquire this of me, but if you will go along with us, you shall be able to shew every one of them to another.

This said, he took *Gobryas* by the hand, and went out, with all his Retinue. And when *Gobryas*

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The temperance of the Persians.

was mighty earnest with him, to Sup with him, he refused, and Supp'd in his Tent, and took *Gobryas* to Sup with him. Where as he was sitting on his Bed of Straw, tell me *Gobryas*, says he, do you think you have more Beds then me? No truly, reply'd *Gobryas*, I am sure you have most Beds, and your House is much larger then mine, for all Heaven and Earth are in stead of a House to you. And you have as many Beds as there are resting places upon the Ground. Neither do you make your Blankets of Fleeces of Wooll, but of the Branches of Trees which grow on the Mountains or in the Fields. *Gobryas* having never Supp'd with them before, and observing the Meanness of the Meat which was set before them, thought their way of Life was much more Liberal then that of his own Nation. For no well Disciplin'd Persian seems any more concern'd at the sight of any Meat or Drink, so as in the least to forget what is becoming, then if there were none at all before him. But as good Horsemen, because not disturb'd with riding, can look about, hear and discourse as they ride, so these think it fit to appear prudent and moderate at Meals, and look upon it as a Brutish thing to be affected or mov'd at the sight of Meat or Drink. He observ'd also that they ask'd one another such questions, which was more pleasant to propose, then not, and that they used such sharpness of Repertees which was better to use, then not, and that their jesting was without any scurrilousness, filthiness or passion. But that which seem'd to him most observable was, that when they were in an Expedition, they did not assign any of them the largest Portion, who under-went the same danger, but thought the best Banquet was to have

have the stoutest and best Fellow Souldiers.

But as *Gobryas* rose up, and was ready to go home, says he to *Cyrus*, I now no longer wonder, that we have more store of Cups, Cloaths and Gold then you, and yet that you are of greater worth then we. For we make it our business to abound with these, and you to be as excellent as you can. Then said *Cyrus* to him, see *Gobryas* that you come hither to Morrow-Morning with your Horse ready Arm'd, that I may take a Survey of your Forces, and that you may lead us through your Territories, that we may know what belongs to our Friends, and what to our Enemies. This said, they went both of them to their respective places. As soon as 'twas Day *Gobryas* was come with his Horse, and lead them the Way. But *Cyrus* as every Commander ought to do was not only intent upon his Journey, but consider'd with himself as he went, whether there was any way to weaken the Enemy, and fortifie his own Party. Whereupon calling to him *Hyrcanius* and *Gobryas* (for these he took to be most skilful in the things wherein he wanted to be inform'd) I believe says he, my Friends, I shall not miscarry in this War, if I use the Advice of such faithful Men as you: For I believe you ought to make it more your Concern than I, that we be not worsted by the *Assyrians*: As for my own part, if I chance to miscarry in this, I know whither to retreat; but as for you, if you be overcome, all that you have will be taken from you. He is my Enemy not for any particular Pique he has against me; but because he thinks it not expedient for himself that we should flourish; and that's the only reason why he makes War with us: But you he hates, and complains of wrong done to him

The Duty of a Good General represented in *Cyrus*.

him by you. To which they both made answer, That they were apprehensive how the Case stood; and that they would make it their great Care how the Issue of the present Affair should be.

*Cyrus advises about taking to him more assistants.*

Then said *Cyrus*, I would fain know of you whether the *Assyrian* takes you to be the only Enemy he has, or whether you know of any other that is hostilely affected towards him? Yes, replied *Hyrcanius*, the *Cadusians* are great Enemies to him, a very populous and warlike Nation; and also our Neighbours the *Sacians*, who have suffer'd many Affronts from the *Assyrian*: For he endeavoured to subject them to himself as well as us. Do you think then (says he) these two will readily combine with us to invade the *Assyrian*? Yes, say they, with all their Hearts, if they could but associate with us. Why, what hinders? Says he, these very *Assyrians*, through whose Countrey you are now passing. When *Cyrus* heard this, said he to *Gobryas*, and have not I heard you complain of the intolerable Pride and Insolence of this young Man who now enjoys the Kingdom? Yes, says *Gobryas*, I have had enough Experience of it. And did he behave himself so towards you only, or towards others also? Yes, says *Gobryas*, towards a great many: And as for those which he has maim'd and abus'd, 'tis in vain to go about to reckon them. Particularly one above the rest, who was the Son of a man of much greater Quality than my self, and his own Companion too, whom, as they were drinking together, he took and gelded; and that because, as some report, his Mistress commended him for an handsome Man, and magnified the Happiness of her that should have him for her Husband; but, as he says, because he had attempted the

Honour

Honour of his Concubine. So he is now made an Eunuch, and upon the Decease of his Father, has the Government in his own Hands. Do you think then says *Cyrus*, that this man also would be well pleased to see us, if he thought he should have our Assistance? Yes to be sure, says *Gobryas*; but 'tis a thing of great Difficulty to come to the Sight of him. How so? says *Cyrus*. Because whosoever will join Forces with him, must necessarily pass along by *Babylon*. And what Difficulty is there in that? says *Cyrus*. Because, says he, I know greater Forces have been sent out thence than yours by far; and you must know, that the reason why the *Assyrians* do not bring forth as many Arms and Horses as they were wont to do formerly, is because your Forces seem'd very inconsiderable to those that saw them, and because they are so represented by Common Fame: And therefore in my Opinion 'tis best Prudence to march on warily. You say well, replied *Cyrus*, in advising us to march as safely as we can; But upon Consideration, I cannot think of a safer Course, than to march on directly towards *Babylon*, since there lies the main Strength of the Enemy: For that they are very numerous you your self acknowledge; and if they once take Courage too, they must needs be very formidable to us. Now if they should not see us, and think that we conceal our selves for fear of them, they will certainly shake off that Fear which was once upon them, and heighten their Courage in proportion to the time that we keep out of Sight: whereas, if we now march on directly against them, we shall find many of them bewailing their Slain, many binding up the Wounds which they received from us; and all of them bearing

*Cyrus deliberates about going to Babylon.*

ing in mind the boldness of this our Army, and the Flight and Misfortune of their own. And you must know *Gobryas*, that 'tis natural for most Men when they are flush'd up with Confidence, to be very venturesome and daring; But when they are once seiz'd with Fear, the more they are in multitude, the greater is their Dread and Astonishment: For their Terrour is augmented from the number of ill Reports, and false Alarms, from the variety of sad Accidents, and from the multitude of dispirited and drooping Faces. Neither is it an easie matter to take off such a great Terrour with an Harangue, or to inspire them with new Courage by the best managed Conduct: For the more they are exhorted to take Courage, the greater they suspect the Danger. This likewise is to be taken into Consideration, that if in War the greatest Number be sure to be victorious, you have reason to fear our Success; and indeed the Danger lies on our Side. But if now, as ever heretofore, the Event of the War be to be measur'd from the Valour and Courage of the Souldiers, you have more reason to take Heart and hope well: For by the help of the Gods, you will find there are more true Fighters among us than among them. And to encourage you the more, consider this also, that our Enemies are fewer in number now than they were before they were overcome by us; and that they are now fewer than when they ran away. Whereas on the contrary we are greater now than at first when we overcame; and more confirm'd in Courage by our good Fortune, and more numerous by the Addition we receiv'd from you: For I would not have you any longer undervalue your own men, now they are ingrafted into one Body: For they that

that go along with Conquerours partake of their Courage. And you would do well to consider that 'tis possible for the Enemy to see us even as we are now, but we have no way to appear more formidable to them, then by marching directly against them. This then is my Resolution, and therefore lead on towards *Babylon*.

Whereupon they did accordingly, and on the fourth Day they touch'd upon the Borders of *Gobrias* his Country. *Cyrus* upon his Entrance into the Enemy's Confines, commanded as many of his Horse and Foot as he thought Sufficient to stand with him, in a ready Posture of Arms, and the rest of his Horse he suffer'd to sally out, commanding them to kill all that were Arm'd, and to bring the rest with the Cattle that they took to him. He commanded also the *Persians* to sally out, many of whom return'd back having tumbl'd off from their Horses, and many with much Plunder with them. Upon the sight of which he call'd together the Commanders of the *Medes* and *Hyrcanians*, and the *Persian* Peers, and thus bespoke them. "*Gobryas* (my Friends) "has entertain'd us with abundance of good things, "and therefore if after we have first set apart a convenient Portion for the Gods, and the rest of the "Army, we give the remainder to him, I think we "should do well, that so it may appear that we endeavour to out-do our Benefactors in kindness. As soon as this was heard they all applauded and consented to the Motion. But one more forward then the rest, say'd, let us do so *Cyrus* by all means, for I fancy this *Gobryas* took us for a company of Poor Fellows, because we did not come laden with Ornaments made of old Coyn, nor Drink out of

Golden Vessels. But now if we do this, we may let him see, that men may be Liberal without Money. Go therefore and set aside what is due to the Gods and Sufficient for the Army, and give the rest to *Gobryas*. which was done accordingly.

*Cyrus*  
Challenges the  
*Assyrian*.

After this *Cyrus* March'd on toward *Babylon*, having dispos'd his Army in the very same order as when they ingage. But perceiving the *Assyrian* declin'd to come forth, *Cyrus* commanded *Gobryas* to ride up and down and declare to them, that he would Fight with their King himself, if he would come forth and Fight for his Country. But if he would not appear in his Country's defence, they must of necessity yield to their Conquerours. *Gobryas* therefore went on towards them as far as he might with safety, and told them the words of *Cyrus*. whereupon the *Assyrians* sent out one to him with this answer, thus says thy Master *Gobryas*, It does not at all repent me that I kill'd thy Son, but that I did not kill thee too. But if you have a mind to Fight, come here again thirty days hence. But now we are not at leisure, because we are yet in Preparation for War. I wish, says *Gobryas*, thou would'st always repent, because then I should be thy Tormentor from the first minute of thy Repentance. After this *Gobryas* return'd the Answer of the *Assyrian*, to *Cyrus*, who thereupon drew off his Army, and calling *Gobryas* to him, tell me, says he, did not you say that he who was gelt by the *Assyrian* would joyn himself with us? Yes, says he, I am well assured of it. For he and I had not long ago a great deal of free discourse together. Why then, says *Cyrus*, when you have a convenient time go you to him, and at first comply with him in every

thing,

thing, and do as he would have you. But if after you have convers'd with him a pretty while you find him inclinable to Associate with us, your next business must be to contrive how his siding with us may be conceal'd. For this you must know is a Maxim, That no one can do his Friend a greater kindness in War, then by being thought his Enemy, nor a greater diskindness to his Enemy then by seeming his Friend. I know, says *Gobryas*, that this *Gadatas*, would willingly even buy an opportunity of mischiefing this *Assyrian* King. But his ability must be consider'd as well as his will. Tell me therefore, says *Cyrus*, whether you think that the keeper of the Garrison will admit this gelt man with his Forces into this Castle, which stands behither this Country, and which you say was built to secure it against the Assaults of the *Hyrcanians* and *Sacians*? Yes without doubt, says *Gobryas*, since as he is now he may come to him unsuspected. Why then, says *Cyrus*, he will be as little suspected if I make an Invasion upon his Coast, as if I had a mind to take it, and he seem to defend it to the utmost of his power, and I take something that is his, and he take some other of my Men, or else those Embassadors of mine whom I sent to them, who you say are ill affected toward the *Assyrian*. And let those that are taken pretend they are going to the Army, to fetch Ladders wherewith to scale the walls of the Castle. Whereupon, let the *Eunuch* pretend hat he will go thither and discover the business. Well, says *Gobryas*, if matters be thus carried, I don't question but the Governour of the Castle will receive him, and Intreat him to stay with him till you draw off. But do you think ( says *Cyrus* ) if he once get into

*Cyrus's*  
Stratagem.

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the Castle he will be able to deliver it up into our Power. 'Tis very probable (says *Gobryas*) considering what he may do by managing things within, and you by your violent Siege without. Go then, says *Cyrus*, and give the Eunuch his lesson, and when you have done, return hither again; but don't warrant him a closer League of Amity than you have with us your self.

Upon this *Gobryas* departed; the Eunuch look'd very pleasingly and chearfully upon him, and immediately consented to the Business. *Cyrus* having received Information from *Gobryas*, that they had made sure of the Eunuch, the very next day began the Siege. *Gadatas* the Eunuch made defence. *Cyrus* took those places which *Gadatus* order'd him to invade. As for the Messengers which *Cyrus* sent, some *Gadatas* let pass, that they might bring a fresh Supply of Forces, and carry thither some Ladders; but those which he took he put to the Inquisition, in the Presence of a great Number of People; and when they had confess'd upon what Errand they were going, he presently preparing himself for a Journey, posted away by Night on a pretence of disclosing the Plot. At length his Report being credited, he got into the Castle in the Score of an Assistant; and at first indeed he assisted the Governour of the Castle in what he could. But as soon as ever *Cyrus* was come, *Gadatas* takes the Government of the Castle into his own Hands, using the help of *Cyrus* his Captives. As soon as this was done, *Gadatas* setting all things in due Order within, comes forth to *Cyrus*, whom, as soon as he had honour'd according to the Ceremony then in use, Much Joy to you *Cyrus*, says he. I am very joyful, replied the other:

For

For you by the Favour of Heaven not only bid me rejoyce, but compel me whether I will or no: For I would have you know, that I look upon't as a great Happiness, that I can leave this Country to these my Fellow-Souldiers in a State of Peace: But as for your part *Gadatas*, tho' the *Assyrian* has depriv'd you of the Faculty of getting Children, yet he has not took from you the Knack of making Friends. Assure your self therefore, that by this single Deed of yours, you have oblig'd us to be your Friends, who will in requital be so far assistant to you on all Occasions, that you shall find Son and Nephews in us. Thus *Cyrus*: And then *Hyrcanius*, as soon as ever he had notice what was done, ran to *Cyrus*, and taking him by the Hand, How much am I indebted to the Gods, says he, *Cyrus*, my best of Friends, that they have joyn'd me with you! But go your way, says *Cyrus*, and take the Castle into your own Power, for whose sake you so embrace me, and so manage it, to the best advantage of your self, the rest of my Fellow-souldiers, and especially of this *Gadatas*, who surrender'd it up to us. Shall we then, says *Hyrcanius*, when the *Cadusians* and the *Sacians*, with my Citizens, are come call him too, that all of us who are concern'd may consult in common how to make the most of this our Castle? which Proposal, *Cyrus* liked very well. When therefore they were all conven'd who had the charge of the Castle, they agreed that it should be kept in common by those whose interest 'twas to have it quiet, that it might serve them for a Garrison in War, and for a Defence against the *Assyrians*. When this was so order'd, the *Cadusians*, *Sacians* and *Hyrcanians*, were much more forward

Bb 3

to

to List themselves together. So that from among the *Cadusians*, there was rais'd an Army of twenty thousand Target men, and about four thousand Horse, and among the *Sacians*, ten thousand Archers, and two thousand Horse of the same. The *Hyrcanians* also augmented the number of their Foot as much as they could, and made their Horse up two thousand. For before the greater part of their Horse was left at home, because the *Cadusians* and *Sacians*, were at enmity with the *Assyrians*.

The *Assyrian* Forra-  
ges the  
Country  
of *Gadatas*.

But during all the time that *Cyrus* abode there, to order the Affairs of the Castle, many of the Neighbouring *Assyrians* brought him Horses and Arms, because they now stood in fear of all Borderers. After this, *Gadatas* came to *Cyrus*, and told him that he was inform'd by Messengers that came to him, that the *Assyrian* was mightily concern'd about the delivery of the Castle, and that he was in Preparation to make an Incurſion upon the Coast of *Gadatas*. Wherefore if you will dismiss me, *Cyrus*, I will endeavour at least to secure the Works, as for the rest no great matter what becomes of it. If you go now then, repli'd *Cyrus*, against what time will you be at home? By the third day, says *Gadatas*, I will Sup within my own Territories. And do you think you shall find the *Assyrian* there? Yes without doubt, says *Gadatas*. For the farther off he thinks you to be, he will make the more haſt. But how soon do you think (says *Cyrus*) I can Arrive thither with my Army? You must consider, says *Gadatas*, your Army is now swell'd to a considerable bigness, and therefore you can scarce come to my Habitation in six or seven days. Do you then, says *Cyrus*, hasten away with all speed, and I will march after as fast as I can. Whereupon *Gadatas* went.

But

But *Cyrus* calling together the chiefs of his fellow-Souldiers who now seem'd to be many and gallant Men, made this Speech to them. *Gadatas* (my Fellow Souldiers) has obliged us all with Kindness of a very high Nature, and that before he had received any from us. And now 'tis reported that the *Assyrian* invades his Territories, intending to revenge himself upon him, because he thinks himself very much wrong'd by him. And perhaps he thinks with himself, that if he should take no Revenge upon Revolters, and if those that adhere to him should be thus continually slaughter'd by us, in a little time none will be on his Side any longer. I think therefore 'twou'd be a very commendable thing, if we did chearfully lend our assistance to *Gadatas*, a man that has so well deserv'd at our hands. This I think would be but a just Gratitude to him, and it may be a piece of self-interest: For if Men once observe that we endeavour to out-do them in ill Turns that hurt us, and them in good Turns that oblige us, 'tis probable that we shall have many that will seek our friendship, and that none will much care to be at Enmity with us. But now if we seem to neglect *Gadatas*, with what Rhetorick shall we prevail with others to do us any Kindness? How shall we be able to justify our selves? How will any of us be able to look *Gadatas* in the Face, if we who are so numerous suffer him to overcome us in Kindness; and at such a Pinch of Necessity too as this? Thus *Cyrus*, to which they all unanimously agreed. Well then, says *Cyrus*, since all of you like the Proposal, let every one of us leave those with the Horses and the Carriages who are fittest to march with these; and let *Gobryas* head them, since

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he

*Cyrus pre-  
pares to as-  
sist Gada-  
tas.*

How Cy-  
rus order-  
ed his Ar-  
my to  
make them  
more fit to  
march.

he is acquainted with the ways, and useful also for other Services: But let us, taking the choicest both of Horse and Men, and three days Provision, set out immediately: For the less we incumber our selves, we shall Dine, Sup and Sleep the sweeter for these three days following: Now let us march in this Order. In the first place do you *Chrysantas* lead those that wear Breast-plates (since the way is smooth and broad) having all the Captains in the Front; and let every Company march one by one after each other: For if we are close knit together in a Body, our March will be the faster and the safer. And for that Reason I would have those that wear Breast-Plates lead before, because they are the heaviest part of the Army. Now if the heaviest part go foremost, the lighter must needs follow with more ease: But if the most expedite Part lead by Night, 'tis no wonder if the Army be sever'd: For then the fore-part leaves the other lagging behind. Next, let *Artabazus* lead the *Persians*, who carry Targets and Bows. Next, let *Andramias* the *Mede* lead the *Median* Foot; then *Embas* the *Armenian* Foot; then *Astuceas* the *Hyrcanians*; then *Thambradas* the *Sacian* Foot: And after all these let *Damatas* lead the *Cadusians*. And let all these so lead, that the Captains of the Companies be in the Front, the Target-men on the right Wing, and the Archers on the left Wing of their respective Companies: For if they march in this Order, they will be the readier for any Service: Then let the Lieger-Boys follow with the Carriages, and let the Captains take care that they pack up all their things before they sleep, and that they are ready in the morning at the set place with their Carriages, and so march in their Order.

Order. After the Carriages let *Madatas* the *Persian* lead the *Persian* Horse, having the Centurions of the Horse in the Front: And let every Centurion lead a single Company by himself, as the Commanders of the Foot do. After these let *Rambacas* the *Mede* lead his Horse, and after him do you *Tigranes* lead yours: And let the other Commanders of the Horse lead those whom they brought with them when they came to us. After these let the *Sacians* be led. The *Cadusians*, as they came last of all, so let them bring up the Rear: And these, *Alcenna*, I commit to your Conduct: And now let every Commander shew his Wisdom by marching silently: For every thing must be observ'd and done in the night more by the Ear than the Eye. Besides, there is more danger in having any Disturbance happen by Night than by Day, and more difficulty in allaying it again. You must of necessity therefore be silent, and keep your Order. As for our Night-Watches, as often as we have occasion to move our Station by Night, we must make them as short and as frequent as we can, lest over-watching indispose us for our March. When the hour of marching is come the Signal must be given by a Trumpet. And then let every one make ready what he thinks necessary, and be present in the way that leads towards *Babylon*. And let every one that goes before encourage him that is behind to follow him.

After this they went to their Tents, and as they were going they discoursed among themselves what a vast memory *Cyrus* had, in that if he had any concern with any man he would speak to him by name. But this *Cyrus* did on set purpose, as thinking

*Cyrus's*  
great Me-  
mory.

Why a  
General  
ought to  
know the  
names of  
his Souldi-  
ers

ing it a great shame, that a Mechanic Artificer should know the name of all his Tools, and that a Physician should know the names of all the parts of the Body and of the Medicaments which he uses, and that a General should be so foolish as not to know the names of his under-Officers which he must make use of as Instruments, whether he be minded to take any thing or keep any thing, to encourage his Souldiers or to terrify them. Besides, if the should have a mind to bestow any Honour upon any one, he thought it very expedient that he should call him by his name. And again, he was of opinion that those who thought themselves particularly known to the Prince would the more desire to be seen when they did any brave exploit, and abstain from what was unworthy of them with the greater abhorrence. He thought it also very unseemly that a General when he would have any thing done, should command in the same manner as some Masters of Families do at home, Go some body and fetch me some Water, and some body go cleave the wood; For should he command after this manner, he thought all would stand looking one upon another, and no body would do the thing commanded. And that tho' they were all equally in fault yet no body would blush for shame, or be concern'd for himself in particular, because he had a great many to bear him company in his guilt. For these reasons whenever he commanded any thing to be done, he spoke to them all by name.

This was the judgment of *Cyrus*, as to this. Now his Souldiers when they had Supp'd and placed the Guards and pack'd up what was necessary betook themselves to their rest. At Midnight the

Trumpet

Trumpet alarum'd them up for the march. *Cyrus* giving order to *Chrysantas* that he should stay on the way, at the head of the Army, set forth with a small Guard attending him. In a short time after *Chrysantas* was come leading those that wore Breast-plates, *Cyrus* gave him some to be his guides on the way and bad him march leisurely on till the return of the Messenger. For they were not all yet upon the way. He himself standing still in one place, bad every one as they came along go in his order, and if any lagg'd behind he sent one to him to hasten him forward. As soon as all were upon the Way, he sent a company of Horse to *Chrysantas* to tell him of it, and that he should therefore march the faster. He himself riding on toward the Front, silently observ'd their Orders, and whomsoever he observ'd to march orderly and quietly he rode up to them and ask'd who they were. And when he knew he commended them. But if he took notice of any that made disturbance he examin'd the matter and used his endeavour to Compose the disorder.

There is yet one more Instance of his Industry by night to be mention'd, which is, that he sent a few nimble Foot-men before the body of the Army, who might still be in sight of *Chrysantas* and be seen by him, that if any thing considerable came within their notice they might inform *Chrysantas* of it. And there was one among them who Commanded and manag'd them. Who if any thing occur'd worth Communication he imparted it, if not, he would not trouble them with needless alarms. And after this manner they march'd that night. On the Morrow *Cyrus* left some of the *Cadusian* Horse with their Foot in regard they march'd

*Cyrus* his  
great Dili-  
gence in  
marching  
in the  
Night.

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last of all, lest they should be quite destitute of the aid of the Horse. The rest he order'd to march in the Front, directly opposite to the Enemy, that in case any Opposition should be made, he might be in a ready posture to encounter it, but if any fled, he might pursue with all Expedition. And he had always those ready by him, who were fit for a Pursuit if need were, and those who were fit to bide with him. For he would never suffer all his ranks to be dispers'd by a Pursuit at once. Thus did *Cyrus* lead his Army. Neither did he keep constantly to one place, but rode up and down and bestowed his Care and Labour where ever there was need of it. In this posture march'd *Cyrus* his Army.

But a certain man belonging to the Troop of *Gadatas*, of considerable quality, hearing that his Master had revolted from the *Assyrian*, thought he should be able to beg all that *Gadatas* had of the *Assyrian*, in case he should miscarry. Whereupon he dispatches a trusty messenger of his own to the *Assyrian*, telling him that if he saw the *Assyrian* forces in the Coast of *Gadatas*, he should tell the *Assyrian* that if he would ly in Ambush he might easily take *Gadatas* and those that were with him. Moreover he had him acquaint him with the number of forces which *Gadatas* had under his conduct, and that *Cyrus* did not accompany him. He gave him also directions how to find Access. And to make the business the more plausible he gave order to his Domesticks that they should deliver up the Castle which he had in the Country of *Gadatas* to the *Assyrian* with every thing in it. Telling them withal that he himself would come to them when *Gadatas* was kill'd, if he could, if not, however he would henceforth side with the *Assyrian*. Now when the person employed

One of *Gadatas* his Subjects conspires to betray him.

employed in this business was come with all the expedition he could to the *Assyrian*, and had given an account of his errand, the *Assyrian* immediately upon the reception of this News, sieges the Castle, and lays a great number of Horse and of Chariots in Ambush all the Villages round about. *Gadatas* being but a little way off from these Villages, sent out some to spy the Country. The *Assyrian* perceiving it Order'd two or three Chariots with a few Horse-men to fly from them as if they were afraid, and their number but very small. As soon as the spies took notice of this, they not only Pursued themselves, but gave a sign to *Gadatas* to do the like. He gull'd with this Pretence follows on with all the eagerness imaginable. The *Assyrians* when they thought they had *Gadatas* sure rise immediately from their Ambush. Upon this *Gadatas* his Men fled, and the other partly Persu'd. In the Pursuit he that laid this Ambush for *Gadatas*, wounded him in the Shoulder, but not mortally. As soon as he had don't he rode off and joyn'd himself with the rest of the Pursuers. Where as soon as ever he was known, riding on briskly with the *Assyrians* he assisted the King in the Pursuit. And here those who had but slow Horses were taken by them who were better mounted. The Horse of *Gadatas* were now in a great strait, being almost quite run off their leggs, when by good Fortune they saw *Cyrus* coming with his Army. This you must needs think was as welcome a sight to them, as the Haven to weather-beaten Sea-men. *Cyrus* was at first startled at the strangeness of the accident, but as soon as he understood the business, as long as the Enemy attacked them, he led on his Army against them. But as soon as the

Ene-

The Tray-  
tor is  
slain.

Enemy finding which way the wind stood began to retreat, *Cyrus* sent out a company fit for the purpose to pursue them, and he himself follow'd on with some others as far as he thought convenient. Here they took some of their Chariots, and killed a great many of their Men, and among the rest him that wounded *Gadatas*. But the *Assyrian* foot who were laying siege to the Castle of *Gadatas* partly secured themselves within the Works, partly betook themselves to a certain great City of the *Assyrian* King, whither he himself also with his Chariots and Horses had fled.

*Cyrus* and  
*Gadatas*  
congratu-  
late each  
other.

After these Transactions *Cyrus* retreats into the Country of *Gadatas*, and committing the care of the Prisoners to those who were deputed for that Office, he marches directly on toward *Gadatas*, to see how he did of his wound. As he was in his march *Gadatas* meets him with his wound bound up, whom as soon as *Cyrus* saw, I was coming, says he smiling, to see how you did do. And I, reply'd *Gadatas*, on the other side, was coming to see you, that I might once more behold that face where such a great Soul lodges. For though you stand in need of me in nothing that I know, nor have obliged your self by promise, nor been at all engaged to me by any kindness (unless this must go for one that I seem'd to do a small piece of service to your friends) yet you have afforded me your assistance with all readiness and alacrity. I protest to you *Cyrus*, were I in the condition that I was born in, and had Children of my own, I question whether one of my own Sons would have been so kindly affected towards me. For I know how 'tis with other Children, and particularly that this very *Assyrian* King has been an occasion

occasion of more trouble to his own Father than he can be now to you. Then said *Cyrus*, *Gadatas* you spend all your Admiration upon me and pass by a greater wonder unobserv'd. And what's that, says *Gadatas*. That so many *Persians*, so many *Medes*, *Hyrcanians*, *Armenians*, *Sacians* and *Cadusians* came to your aid. Then said *Gadatas*, may Heaven show down plenty of blessings upon all these, and on him that gain'd me their good will. But that we may bestow a handsome Collation on these which you so commend, take these Presents such as they are which I here make you. With that he brought forth good store of good things, that those who were so disposed might do sacrifice, and that the whole Army might have a splendid entertainment, according to the greatness of their Exploits, and the happy success of the day.

But now *Cadusius* who brought up the Arrear being minded to do something notable himself in regard he was no partner in the Pursuit, made an Excursion into the Country near *Babylon* never acquainting *Cyrus* with his Design. And when his Horse was all in disorder, the *Assyrian* King came unexpectedly upon him from the City where he took refuge with his Army rang'd into good Order. And perceiving the *Cadusians* to be alone, he set upon them, and kill'd their Leader with many others. He took also a great many of their Horses, and the Prey which they then had accidentally with them. The *Assyrians* having Pursued the *Cadusians* as far as they thought they might with safety, retreated. The *Cadusians* which escaped came home to their Tents about the Evening. *Cyrus* when he had an account of the adventure came forth to meet the

Cyrus his  
compassi-  
on to-  
wards the  
Cadusians.

the *Cadusians*, and whomsoever he saw wounded he took and sent him to *Gadatas*, that he might be cured. The rest he put together in the same Tents, where he took special care that they might have what was necessary. This sad accident *Cyrus* took so much to heart, that when the rest were at Supper, he with the attendants and Physicians, left no man neglected with their good will, but either he himself would stand and look on, or if he could not do so, he would send those who should attend upon them. After this they betook themselves to their rest.

He encour-  
ages the  
Cadusians.

But as soon as it was day he ordered a Proclamation to be made that of the rest the Commanders only, but that all the *Cadusians* should convene together, to whom he made this Oration. The Accident which has befallen us fellow-Souldiers is but what Humane Nature is Subject to. For that men should be guilty of an error is no such strange matter. However this accident has taught us one good lesson, That a party which is not able to cope with the Enemy must never venture to stray from the Body of the Army. I do not say but that a man may go out whither he has occasion with a less Company then *Cadusians* ventured out with, but then I would have him Communicate his resolution to one that is able to help him. And even then 'tis possible he may be disappointed, but withall 'tis also possible that he may cheat the Enemy with a reserve behind, and divert them from Persuing his Emiffaries. Besides he may find some work or other to keep the Enemy employ'd and so secure his friends. And thus a Party may make an Excursion and yet not be absent; but still depend upon the strength

strength of the Army. But he that makes private sallies out and tells no body whither he goes, 'tis all one as if he made an Expedition alone. But for this execution we will be reveng'd upon our Enemies ere long, God willing. As soon as ever you have dined therefore I will lead you to the place which was the scene of this Tragedy, where we will bury our dead, and withal, shew our Enemies that there are others more able than themselves now in that Place, where they think they have won the day, neither shall they be able to endure the sight of the Place, where they killed our Fellow-Souldiers. But if they refuse to come out against us we will burn up their Villages, and lay waste their Country, that instead of pleasing themselves with a Scene of our miseries, they shall be troubled with a Survey of their own Calamities. Let the rest therefore go to Dinner. But do you, ye *Cadusians*, as your manner is, chuse one forthwith that may prelide over you, and joyn with Heaven and us in taking care of you in whatever your needs shall require. As soon as you have chosen him and taken your Dinner, send him to me. And so they did.

But *Cyrus* when he had led out his Army, and allotted him his station who was chosen by the *Cadusians*, he commanded him to lead his Company near him, because, says he, I would fain make these men take heart again if possible. Thus they march'd, and when they came thither, they buried the *Cadusians*, and laid waste the Country; which when they had done, taking Provision along with them from the Enemies Portion they return'd into the Country of *Gadatas*. But when *Cyrus* consider'd with himself that those who revolted over to him

*Cyrus re-  
venges the  
slaughter  
of the Ca-  
dusians.*

being near *Babylon* would be hardly used unless he himself was ever ready at hand, he acquainted the *Assyrian* not only by those whom he dismiss'd of the advers party, but also by an Embassadour sent on purpose, that he was ready to spare the Husbandmen, and would do them no harm if he would permit those Husbandmen, who revolted to him to follow their Employments quietly. Adding moreover, that altho' 'twas in his power to prohibit them, yet he could prohibit but a few (since those who revolted to him had but a small parcel of Ground) whereas the Cultivation of a great deal of the others Ground lay at his Mercy. Moreover, says he, when the Harvest is to be gathered in, if there is War betwixt us the strongest by my consent shall gather all, but in case we enter into a League of amity you shall do it. Lastly if any of mine take up Arms against you, or any of yours against me, we will both jointly be revenged upon them to the utmost. With this message the Embassadour was sent. The *Assyrians* when they heard the Proposals, endeavour'd by all means to perswade their King to give way to all these things, and to leave as little of hostility among them as might be. The *Assyrian* whether out of a desire to comply with his Nation, or an absolute liking of the thing, consented to the Proposals. Whereupon 'twas agreed betwixt them that they should be at peace with the Husbandmen, but at War with the Souldiers. Thus did *Cyrus*, concerning the Husbandmen. He bad his Men feed their Horses if they would within their own precincts, but to Plunder the Enemies Country what they could, that so the warfare might be the more pleasant to his fellow-Souldiers. For there were

were the same hazards to be undergon whether they took any Plunder or no. But to have their Provisions suppli'd from the Enemies Country, would take off mightily from the uneasiness of the War.

Now when *Cyrus* was just ready for the march, *Gadatas* was come, and with many other gifts and great Varie of Household-stuff, he brought with him a great many Horses, which he had taken from their riders, whom he would now no longer trust because of their Treacheries. When he was come near, I bring you these things *Cyrus*, says he, which I would have you use at this time, if you have occasion for any of them. And I would have you think that whatever I have besides is all yours. For neither have, nor ever shall have any Natural Heir, to whom I may leave my House. But of necessity both my kindred and my name will expire with my self. And this, *Cyrus*, I have suffer'd (as Heaven is my witness that sees and hears all things) though I have neither said nor done any unjust or base thing. And as he was speaking he lamented his Misfortune with tears, and was not able to say any more.

*Cyrus* hearing this was mov'd with Compassion towards the Man, and said to him, well I accept your Horses, for I think 'twill be a kindness to you to bestow them on men who are better affected toward you, then those who had them before. And I will now immediately augment the *Persian Horse* (a thing which I have a good while purpos'd to do) to the number of ten thousand. As for the rest of the Household-stuff and Money take it away with you and keep it, till you see me in a capacity of requiting you. For if you should go away leaving

*Cyrus greatly  
augments  
the Persian  
Horse.*

more with me then you have receiv'd from me, I can't tell how I shall avoid being asham'd. To which *Gadatas* reply'd, I can easily believe you in this, for I perceive what disposition you are off. But I would have you consider whether I am able to keep those things. For as long as the *Assyrian* and we were at peace, methought my Partnership seem'd a very good and convenient thing. Since it being nearly situated to the great City *Babylon*, all the Commodiousness that a great City could afford we had the benefit of. And for the trouble and disturbance of it, we were far enough out of its reach. But now we are at Enmity as soon as ever you withdraw, they will immediately vent their spite against our House and our whole Family. So that in my opinion we shall be in a most miserable case, when we see our Enemies so nigh and so much more potent then our selves. But perhaps you'll say, why did not I think of this sooner before I had revolted? Why to tell you the truth, *Cyrus*, my mind was so overcome with a passionate resentment for the wrongs I receiv'd that I did not consider what was safest, but was always revolving this with my self, When shall I be revenged of this wretch hated by God and Man, who continually bears a spleen against not only those that do him any injury, but are any way better then himself? Since therefore he is an ill Man himself, he will I believe use such Fellow-Souldiers as are worse then himself. But if any one among them seem to excell him, you need not trouble your self, *Cyrus*, to fight against that Eminent Man, but leave the Execution of him to the contrivance of the *Assyrian*. But however weak his Associates are, I am afraid he will be never the less able enough to afflict me.

When

When *Cyrus* heard this, he thought it worthy of Consideration. Then, says he, But what do you say *Gadatas*, have not you fortifi'd your Castle with a strong Garrison, which may afford you security when ever you betake your self to it? Are not you imbody'd with us, so that if the Gods side with us as they have done hitherto, he has more reason to dread you, then you him. Come then and march along with me, and take with you whatsoever you have that you delight in. For you will be of great use to me, and I for my part will endeavour what I can to be so to you. Which when *Gadatas* heard, he sigh'd and said, And can I make ready my things before you go? For I would fain carry my Mother with me. You may, reply'd *Cyrus*, for I will stay till you say you are ready. So *Gadatas* went away, and he and *Cyrus* together placed Garrisons in those Castles which he had fortifi'd, and got together as much Household-stuff as would sufficiently furnish a large House. Moreover he carried most of his Men along with him, both those which were faithful whom he delighted in, and those whom he distrust-ed. Some of which he made carry their Wives with them, others their Sisters, thinking by these bonds to hold them the faster to himself. *Cyrus* having now every thing in readiness departed with *Gadatas* and his company. Who serv'd as a guide to him in the Ways, and shew'd him where Water and other Provisions were to be had, that so he might quarter always in the best places.

But as soon as he came in sight of the City *Babylon*, and perceived that the Way which he was in did lead home to the Walls of the City, he call'd *Gobryas* and *Gadatas* to him, and ask'd them whi-

C c 3

they

*Cyrus returns to Babylon.*

ther there was any other Way, that they might not approach so nigh the Walls. Yes, reply'd *Gobryas*, there are a great many Ways, but I thought you had a mind to lead up as home to the City as you could, that they might see what a numerous and brave Army you have. For when your Company was less, you came up to the very Wall, where they saw how few we were. But now altho' the *Assyrian* be in readiness, (as you know he, say'd he, was making Preparation for an engagement) yet I know when he sees your Forces he will again think himself unprepared.

why Cyrus  
would not  
now ap-  
proach too  
near the  
walls.

To this said *Cyrus*, you seem, my *Gobryas*, to wonder that then when I came with a much less Army I led quite up to the Walls, and that now when I come provided with more Forces, I scruple to lead by them. But you should not wonder at that. For 'tis not the same thing to lead up to, and to lead by a place: For all Men use to lead up in such order as is most convenient to Fight in, but all that understand any thing lead off so, as they may withdraw with the greatest safety, not with the greatest speed. Now in passing by the Chariots must needs be extended, and the other Carriages be mightily discomposed, and all these must be surrounded with arm'd Men. So that the carriages be never seen destitute of a Guard by the Enemy. And if we march at this rate the choice and War-like Souldiers must needs be placed just by the feeble and infirm part. If therefore the Enemy should body together and assault any of these that pass by from the Works, with what part soever they engage they will be too hard for those that pass by. Besides, they who march in a long train, cannot receive recruits but at a great distance, whereas those who break forth out of the works, can pass

pass off and on in a little time to those who stand hard by. But now if we march just within sight, and with our ranks all at large as we do now, they will see how numerous we are, and all our Company will appear dreadful by reason of the Armed Men that are every where interwoven. Now if they come on against us as we march so, we shall see them long enough before-hand to prevent a Surprise. But 'tis most likely they will not venture to assault us at all, since they must make their retreat a great way off from their Walls, unless they think they with all their Forces can worst our whole Army. For a retreat is a very dangerous thing. When he had said this, all that were present were satisfi'd with his discourse. So *Gobryas* led as he commanded him. And when the Army was passing by the City *Cyrus* so drew off that the Arrear was still the most Fortify'd part.

Thus marching on in a few days he arriv'd at the borders of the *Assyrians* and *Medes*, whence he first set out. There he took one of the weakest of the *Assyrian* Castles by force, the other two partly by the dread of *Cyrus* and partly by the persuasion of *Gadatas* surrender'd themselves. After these transactions he sent a Letter to *Cyaxares* to desire him to come to the Army. That so they might advise what to do with the Castles which they had taken, and that when he had seen the Army himself he might consult with them about other Affairs, and tell them what he thought best to be done next. And if it be his pleasure to have me come to him, tell him I will do so, and incamp there? with this errand the Messenger was sent away.

*Cyrus*  
sends for  
*Cyaxares*  
to go on to  
the Army.

*Cyrus* in the mean time gave order to *Gadatas*, that he should furnish the Tent of the *Assyrian*, which the *Medes* had set apart for *Cyaxares*, with all the neatness imaginable. And that he should place both the Women in a particular apartment of the Tent, and with them the Musical Women which were chosen out for *Cyaxares*. Which was done accordingly. But when he that was sent to *Cyaxares* had don his errand, *Cyaxares* thought it more expedient that the Army should remain in the Confiner where it was. For the *Persians*, which *Cyrus* brought with him, were there already, who were about forty thousand Archers and Target Men. Wherefore perceiving that the Country of the *Medes* suffer'd great detriment even from these, he was so far from being willing to admit of a greater multitude that he would fain be rid of them. And when he that brought these Forces from *Persia* ask'd *Cyaxares* according to *Cyrus* his command whether he had any need of this Army, and he told him no, he led the Army again to *Cyrus* on the same day wherein he heard he was arriv'd.

The next day *Cyaxares* with the Median Horse which remain'd with him began his expedition. *Cyrus* hearing of his coming took with him the Persian Horse who were now very numerous and all the *Medes*, *Armenians*, *Hyrcanians* and those of his other Fellow-Souldiers who were best accommodated with Horse and Arms, and went out to meet him, and shew'd him the Pomp of his Army. *Cyaxares* when he saw what a company of brave stout Men were in *Cyrus* his retinue, and what a small despicable Handful of attendants were with himself, he thought this was much to his dishonour, and was mightily

*Cyaxares*  
enjoins *Cy-*  
*rus*.

mightily troubled about it. And when *Cyrus* lighted from his Horse and came near to salute him according to the mode, he lighted also from his Horse, but turn'd away his Face, and refused to kiss him, but wept in open view.

Then *Cyrus* commanded all the rest to withdraw and be silent, and he himself taking *Cyaxares* by the hand, led him a little aside under some Palm Trees, where ordering some Median Blankets to be put under Foot, he sat close by him, and begun thus with him. I conjure you my Uncle by all that is sacred, to tell me on what account you are angry with me? What is it that you see here that so troubles you? To this *Cyaxares* made this answer. Because whereas the Ancestours from whom I am descended have been Kings time out of mind, whereas I had a King to my Father, and I my self am also accounted a King, yet I see my self in such a mean Equipage, and you appear here in such Magnificence with my Servants and other Forces. And this in my opinion is hard to take at the hands of an Enemy, but much more grievous to suffer by those from whom I least expected it. In earnest, I think it better to be ten times buried under Ground than to appear so vile and contemptible, and see my self neglected and made the scorn of my Souldiers. For I am not ignorant that not only you are greater then I, but that my own Servants meet me with a stronger Equipage then I have with me, so that they are better able to hurt me then I them.

At the speaking of which words he was again overcome with Tears; So that he brought even *Cyrus* himself to that pass, that his Eyes stood full of Water:

Cyrus ex-  
cuses him-  
self.

Water: But when he had a little controul'd his Passion, he address'd himself thus to him: Indeed, my *Cyaxares*, you are under a great Mistake if you think the *Medes* are therefore in such a Posture whereby they are enabled to do you any Mischief, because they are with me: I do not much wonder that you are angry, and that you are distrustful: But whether you have just Grounds for it or no I shall enquire: Because I know you will not take it well if you should hear me turn their Advocate: But to deal freely with you, 'tis a great piece of Imprudence for any Governour to be angry with all his Subjects at once: For when many are afraid, many will of necessity turn Enemies: besides, to be angry with all, is the ready way to make all band together into a Conspiracy: And I would have you know, that 'twas for this very reason, that I would not return these men to you again without coming with them my self, because I was afraid lest any thing should happen through your displeasure which might occasion Grief to us all: Therefore you need not fear any Danger from these while I am here present: But whereas you think you have sustain'd much wrong from me, I cannot chuse but be mightily troubled, if while I endeavour to the utmost to oblige and pleasure my Friends, I shall be thought to do quite contrary. But to what purpose is it thus rashly to charge one another? Rather, if it be possible, let us understand clearly what manner of Injury it is that I have done you: And I think this is a very just Proposal among Friends. For if it appear that I have done any ill, I will own my self unjust. But if it shall appear that I am guilty of nothing ill, not so much as in thought, will not you also

also confess that you have not been injured by me? That truly is but reason, reply'd the other. But in case it appear that I have been the Author of good to you, and that I have been Industrious to heap as many kindnesses upon you, as I could, will you not think I deserve rather to be commended, then blamed? And good reason I should, say'd the other. Well then (says *Cyrus*) let us examine all the particulars of what I have done, and so we shall know what there is of good in them and what of evil. In the first place then, when you understood that a great Multitude of your Enemies were banded together against you, and had made an inroad into your Country, immediately you sent to the *Persians* in common for assistance and to me in particular, desiring that I would come my self, and that if any of the *Persian* Forces were willing to assist you, I would head them. And did not I comply with you in this, did not I come, did not I bring with me as numerous and as good an Army as I could? 'Tis true, you did so. Then tell me in the first place, was I Injurious to you in this particular or beneficial? 'Tis plain say'd *Cyaxares* that you were beneficial. To proceed then, when the Enemy was arrived, and opposition was to be made against them, did you then take notice that I spar'd any labour, or shrunk from any danger? No truly I did not. When again by the favour of Heaven we got the Victory and the Enemy retreated, and I desired you that we might joyn our Forces in the Pursuit, and execution of them, and that whatever happen'd either good or bad we might share alike in it, can you in any of these tax me with selfishness, or that I was over and above Studious of my own interest? To this

*Cyrus*  
reckons up  
his good  
Services  
done for  
*Cyaxares*.



this *Cyaxares* made no reply. Then said *Cyrus* again, well since you think silence in this point is the best answer, did you take it as an injury that when it seem'd not safe for you to Pursue, I would not suffer you to hazard your Person, but desired you to let me have some of your Horse? Did I do you any injury in asking this of you, especially since I had before been an Assistant to you in the fight? this I would fain have made out. To which when *Cyaxares* made no answer, *Cyrus* went on. But since you will neither answer to this, tell me *Cyaxares*, was I injurious to you because when you told me you would not take off the *Medes* from their Merriment which you saw them engaged in by employing them in an hazardous Pursuit, I would not give way to any resentment, but afterwards renew'd the same request to you, then which nothing less could be granted by you to me, and nothing easier be imposed upon the *Medes*? For I only ask'd you to give me those who were willing to follow me. And when I had a grant, I did nothing but by perswasion. So that I came to them, won upon them by perswading them, took them and so departed, and all this by your permission. And if I am to be blamed for this, then 'twill be a fault to take any thing that you give me. This was the manner of our setting out. And when we were gon, what was there done by us that is not known to all? Were not the Tents of the Enemy taken? Were not the greater part of those slain who came against you? Did we not take away from those that remain'd alive their Horses and their Arms? And as for the fortunes of those that hertofore invaded your possessions, you see them now in the hands of your friends, part of which

which they bring to you, and part by your leave they reserve for themselves. And which is the most glorious thing of all, you see your own Territories enlarged, and those of your Enemy diminish'd. You see their Castles taken, and your own which the *Syrians* had possess'd themselves of now in your own power again. And now methinks 'tis an insignificant thing to inquire whether these things be good or bad, but yet however I am willing to hear what your sentiments are.

To this *Cyaxares* return'd this Answer: Indeed *Cyrus*, I know not how to charge your actions with any thing ill: But I would have you know, that these good Turns of yours are of such a Nature, that the greater Shew they make, the more troublesome they are to me: For I would rather see your Dominions enlarged by my Forces, than mine by yours: Because these Actions which make you illustrious, eclipse my Light: And so for these Gifts, I had rather you were at the receiving hand than I; for by thus enriching me you make me the poorer. In truth, if I should see my Subjects moderately injured by you, it would not grieve me so much as it does to see them thus laden with Obligations: But if this seems to you an unreasonable Complaint, make it your own Case, and consider: Suppose any body should make much of those Dogs which you bred up to keep your House, so as to make them more familiar with him than with your self, would you thank him for such a piece of Service? But if this seem an inconsiderable Instance, suppose he should so endear those Servants whom you keep for the defence of your self and your Family, that they would rather be his than yours, would you think your

*Cyaxares*  
discovers  
his envie  
toward  
*Cyrus*.

your self obliged to him for this Kindness? But to instance in a thing which all men set the highest Value upon, and take the greatest Care of: Suppose any one should so far oblige your Wife with Offices of Kindness, that at length she should love him more than your self, would this please you? I think not: Nay, he could not do you a greater Injury. But to come nearer home yet, suppose any one should by civil Applications so far win upon the Affections of those *Persians* whom you led hither, that they would more willingly follow him than your self, would you think him your Friend? No, I believe not; but rather more your Enemy than if he had kill'd a great many of your men. What if a Friend of yours, when you courteously bid him be his own Carver, and take what he please of your Substance, should go and take all that he could, and so enrich himself, leaving you the least Share, would you think such a Friend altogether faultless? Now, *Cyrus*, this is the Case betwixt you and me, or at least much of this Nature: For by your own Confession, when I gave you leave to take as many as were willing to follow you, you took all my Forces, and left me quite alone: And now you bring me those things which you took by the Service of my Army and enlarge my Dominions with my own Forces; I in the mean time appear here like a Woman, nothing contributing to your Advantage, but altogether at the receiving hand, and that even from my own Subjects. You carry the appearance of the man, whilst I am thought unworthy of Government. Are these your Kindnesses, *Cyrus*? Methinks you should know, that if you had any Esteem for me, you ought to be tender of nothing so much as of lessening my Authority

Authority and Dignity: For what am I the better, if while my Territories are enlarged I my self am contemptible? For I was not advanced to the *Median Crown* upon this Account, because I really was more excellent than all the rest; but rather because I was presumed so to be.

Then *Cyrus* interrupting him; For God's sake, my Uncle, if ever I did any thing pleasing to you in my Life, gratifie me in what I shall now request of you; which is, that you would make an end of complaining of me for this time: But when you have seen by Experiment how I stand affected toward you, if it appear that what I have done was all for your Good, return me Love for Love, and think that I have well deserv'd at your hands; but if otherwise, then complain on. Well, I think, says *Cyaxares*, you do not talk much out of the way: I will do as you say. Shall I then salute you? said *Cyrus*. Yes if you please. And will not you turn away from me as but now? I will not, says he. Whereupon *Cyrus* embraced him; which when the *Medes*, *Persians*, and the rest saw, (for they were all very much concern'd what would be the Issue of these things) they were mightily affected with Joy.

And now *Cyaxares* and *Cyrus* mounting their Horses, rode on before the *Medes* following *Cyaxares* (for so *Cyrus* beckon'd to them to do) and the *Persians* *Cyrus*. When they were come to the Camp, they placed *Cyaxares* in the Tent which was provided for him; and those who were assign'd for that Employment, serv'd him with Necessaries. The rest of the *Medes*, during the leisure time which *Cyaxares* had before Supper, came to visit him, and partly of their own accord, but chiefly by the Order

*Cyrus interrupts his  
uncles complaints.*

*They are  
friends as  
gain.*

The Medes  
bring pre-  
sents to  
Cyaxares.

der of *Cyrus*, presented him with Gifts of all sorts. One brought him a good Butler, another a good Cook, another a Baker, another a Musician, another Cups, another a fine suit of Cloaths. Every one for the most part presented him with something of that which he had taken, In so much that *Cyaxares* wholly changed his mind, and no longer suspected *Cyrus* of alienating his Subjects affections from him, or that he was less observ'd by them now then before.

Now when Supper time was come, *Cyaxares* called *Cyrus* to him, and desired him since he had not seen him for a long time, to Sup with him. But *Cyrus* begg'd him to excuse him in this particular. Don't you see (says he) that all that are here present were brought hither by me? Therefore 'twon't be convenient to neglect them and seem to indulge my own pleasure. For when Souldiers once think themselves neglected, the Courageous will be dejected and dispirited, and the Cowardly will grow Insolent and intolerable. But do you since you are come along journey go immediately to Supper, and if you have any particular Friends invite them to your Table and chear your self with their Society, for my part, I will dispose of my self as I said. But to morrow morning all of us that are fit for Consultation will be ready at your Gate that we may advise with you what is best to be done next. And do you let us know your mind in this, whether you are for carrying on the War yet, or for disbanding the Army.

After this *Cyaxares* went to Supper. But *Cyrus* calling together some of his choice Friends who were fittest for Counsel or action as occasion requir-

red

red express'd himself thus to them. We have, my friends, by the favour of the Gods obtain'd what we chiefly wish'd for. For where ever we go we are Victorious. We see the Enemy in the Wain, and our selves in the Encrease. Wherefore if those who are already come to us, will continue with us, we shall be able to go through with more undertakings, whether we are to use Violence or Perswasion. Therefore 'tis your concern as much as mine to endeavour to prevail with the Major part of our Fellow-Souldiers to tarry with us.

*Cyrus is  
for continu-  
ing the  
Expedition.*

Now as in a fight he that takes most is counted the best man, So he that in debate brings most over to our side, ought to be accounted the most Eloquent and Prudent Man. Neither would I have you ambitious of shewing to us what Rhetorick you use with every one of them, but endeavour so to deal with them, that they may shew how you have gain'd upon them by their actions. This therefore I commit to your Care. My business shall be to see the Souldiers furnish'd with Provisions, and that a Consultation be had about an Expedition.

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XENOPHON'S

I N S T I T U T I O N

A N D

L I F E

O F

CYRUS the GREAT.

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THE SIXTH BOOK.

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**W**hen they had thus spent the day and Supp'd they betook themselves to their rest. The next day after, in the morning all the Souldiers Convened together at *Cyaxares* his Gate. Now while *Cyaxares* upon the report of a great multitude gather'd together at his Gate, was dressing himself, some of *Cyrus* his friends brought to him the *Cadusians* petitioning him that he would stay, some the *Hyrcanians*, one *Gobryas*, and another *Sacas*. *Hystaspas* brought *Gadatas*

*datas* the *Eunuch* desiring the same favour of *Cyrus*. Then *Cyrus* knowing that *Gadatas* was long since almost dead for fear lest the Army should be disbanded, say'd to him with a smile, 'tis plain now that *Hystaspas* put you in the Head to ask this of me. Whereupon *Gadatas* lifting up his Hands to Heaven protested solemnly, that he was not perswaded to it by *Hystaspas*, but I know (says he) if you go away I shall be utterly undon. And 'twas upon that consideration that I went to him, to ask him what was your mind concerning the disbanning of the Army. Then it seems, say'd *Cyrus*, I blame *Hystaspas* undeservedly, yes truly, reply'd *Hystaspas*. For on the contrary I dissuaded *Gadatas*, and told him 'twas impossible you should stay, because you were sent for by your Father. How says *Cyrus*, did you dare to tell him so, whether I would or no? Yes indeed, for I know you are impatiently desirous to ride up and down *Persia* in Pomp, and give your Father a particular account of all your brave exploits. And are not you, says *Cyrus*, desirous of returning home too? No says *Hystaspas*, I'll stay here and perform the Office of a Commander, till I have made this *Gadatas* Master of the *Assyrian*.

While they were thus seriously jesting, *Cyaxares* came forth adorn'd in his Robes of State and seated himself on the Median Throne. And when all whose presence was needful were assembled together, and silence proclaim'd *Cyaxares* deliver'd his mind to this purpose. Since I am here present (Fellow-Souldiers) and am elder then *Cyrus*, it may be proper for me to speak first. I think it high time to deliberate whether it be most for our advantage

*They consult whether 'tis best to put an end to the war, or not.*

vantage to carry on the War or to disband the Army. Concerning this point therefore let some Body or other give his Opinion. Whereupon *Hyrca-  
nius* first began. I know not, says he, what need there is of many Words, when the matter is so clear. For we all know that when we are all together in a body we do more damage to the Enemy then we receive. But when we were sever'd one from another, we found by sad experience that they dealt with us as they pleased. Then *Cadusius*, to what purpose, says he, should we go home, and every one live by himself, when as we find now we are in a posture of Arms 'tis not convenient for us to be asunder? I'm sure we *Cadusians* paid severely for offering to stray from the Body of the Army, though but for a little while. Then *Artabazus* who call'd himself the Kinsman of *Cyrus*, for my part, says he, I dissent thus far from all that have spoken before me. They say that we ought to stay here in a military posture. But I say I was continually in an Expedition, even while I was at home: For I oftentimes afforded my assistance both when our goods were plunder'd and our Castles besieged treacherously, besides my care of the Garrison, and all this I did at my own charge. But now I am possess'd of their Castles, and am not at all afraid of them, and eat and drink of the Enemies Provisions. Since therefore my Domestic Life was a warfare, and my military Life a continual feast, I would not by any means the Army should be disbanded. Then said *Gobryas*, I cannot chuse (Fellow Souldiers) but commend the performances of *Cyrus's* hand, for he has been wanting in nothing that he promised. But if he should leave this Countrey, it is plain in the first place that  
the

the *Assyrian* will be at rest, nor suffer punishment for those injuries which he has endeavoured to do to you, nor those which he has in effect don to me. And besides I shall be sure to be plagued by him for siding with you. Neither am I ignorant (say'd *Cyrus* last of all) that if we disband the Army, our Forces will be weaken'd and the Enemy strengthen'd. *The Opin-  
on of Cyrus  
after all.*  
For whosoever of them had their Arms or Horses taken from them will quickly get a new supply of each, and others will spring up in the room of those that were slain, so that without a miracle they may again find us employment. Why therefore did I advise *Cyaxares* to call a Council about disbanding the Army? Truly because I was afraid of what is behind. For I see marching up towards us such Adversaries which we cannot encounter if we incamp here. The Winter is coming on apace, and tho' we have Houses for our selves, yet we have not for our Horses, nor our Servants, nor for our common Souldiers, without whom we cannot fight the Enemy. And then as for our Provision, as far as we have come we have spent it all, and where we have not, 'twas carryed into the Works for fear. So that the Enemy has fast hold of that, and will in spite of our Teeth. Who then is so Courageous, who so strong as to encounter hunger and cold? If this then be like to be the Condition of a Military Life, 'tis better in my judgment willingly to disband the Army, then against our wills to be broken with hardship and indigence. But if you are resolv'd to hold out in this warfare, our best way will be to endeavour forthwith to take away as many fortify'd places from the Enemy as we can, and to fortify more for our selves. For if we take that  
D d 3 course

course, they will be best stock'd with Provision who hoard up what they take from the other, and they will be besieged who are less stored. For the present, our Condition is just like that of Marriners. For they Sail on still, but yet that part of the Ocean which they have left behind is no more their own, then that which they have not Sail'd over. But if we take their Castles, the whole Country will be the more alienated from the Enemy, and we our selves shall enjoy the more quiet. And whereas some of you may fear lest you should be placed in Garrisons far off from your own Country, I would not have you trouble your selves with that; for we will take the places next to the Enemy, under our Charge, and you shall inhabit the Regions of *Assyria*, which Border on your own Country. For if we can keep those places which lie next the Enemy, you who dwell a great way off from them will pass your time in great peace and quiet. It being not likely that neglecting the dangers nearer home, they will molest you at that distance.

When these discourses were ended, some presently stood up and readily proffered their Service, and among the rest *Cyaxares* himself. *Cyrus* perceiving them so ready to perform whatever he proposed, say'd thus, if then you are resolv'd to do what has been say'd, we must with all speed get Engines made to demolish the Enemies Walls, and Smiths to raise up Fortifications for our selves. Then *Cyaxares* promised that he would get them an Engine made, and *Gadatas* and *Gobryas* undertook for another, *Tigranes* for another, and *Cyrus* for another. The business being thus resolv'd upon they immediately

ately hired Workmen and provided Materials, and set some Select Persons to oversee the Work.

*Cyrus* perceiving this was like to be a tedious piece of Work, incamp'd his Army in a place which he thought was wholesome and of easy access to those who should bring Provision. And he so fortify'd all places that were out of repair, that those who were in them should be safe tho' sometimes remote from the body of the Army. Besides he inquired of those who were acquainted with the Country, what places would be most convenient to incamp in, and so always led some of his Men out to seek after Provision, partly that they might store themselves the better with things necessary, partly to make them strong and healthy by continual Exercise, and partly that they might be accusom'd to keep their Ranks. Thus did *Cyrus* keep himself employed.

But news was brought by some Renegades and Slaves which came from *Babylon*, that the *Assyrian* was gone into *Lydia* with a great many Talents of Gold and Silver, and other Riches, and Furniture of all sorts. Whereupon the Common Souldiers conjectured that he carried his Wealth to another place, because afraid to trust it at home. But *Cyrus* who knew the errand of his departure was to Excite against them more Adversaries if he could, prepared himself for whatever Opposition he should meet with. Whereupon he augmented the Persian Horse, the Slaves supplying him with some Horses and his Friends with others. For he took all that was brought him refusing nothing whether Horses or Arms. He provided himself also with Chariots, some of which he had taken in War, and some he

*A cunning Artifice of Cyrus.*

*The Assyrian goes into Lydia;*

*Cyrus alone perceiveth the design of his Expedition thither.*

Cyrus abolishes the old way of driving Chariots.

And invents a new sort.

procured otherwise. The old *Trojan* Way of driving Chariots, and also that which is in use at this day among the *Cyreneans* he utterly abolish'd. For in former times the *Medes*, *Syrians*, *Arabians* and all the Nations of *Asia* did use their Chariots in the same manner as the *Cyreneans* do now. Now *Cyrus* thought with himself, that that part of the Army which was likely to be the most strong (the choicest men being commonly in the Chariots) would according to the old way of making Chariots, only be a part of the light harness'd Souldiers, and contribute but very little to the Victory. For three hundred Chariots supply but three hundred fighting men, and yet require twelve hundred Horses, besides three hundred Charioteers: But these are those that do no considerable hurt to the Enemy. Wherefore these sort of Chariots he put away, and instead of them, he provided others which were fit for War, with firm Wheels, that they might not easily be broken, and with long Axletrees, because broad things are not so apt to be overturn'd: The Coachbox was like a Tower, made of strong Timber, and came up to the Elbows of the Coachmen, who were Arm'd all *Cap-a-pe* except their Eyes. Besides he fastned Irons Siths of two Cubits long on each side of the Axletree, and another under the Axletree tending downwards: And these very Chariots which *Cyrus* then invented are now still in use among those that live in the Kings Dominions, *Cyrus* had also got together a great many Camels, some given to him by his Friends, and some taken in War. After this manner did he prepare himself.

But

But being minded to send a spie into *Lydia* to know what the *Assyrian* was doing there, he thought none so fit for that imployment as *Araspas* the keeper of the fair Lady *Panthea*. Now this *Araspas* had an accident happen'd to him, which was this. Being desperately in love with this Lady he could not forbear, but must needs solicit her for a nights lodging. But she refused, resolving to be true to her Husband tho' absent (for she loved him mightily) yet she did not accuse *Araspas* to *Cyrus*, being loath to breed difference betwixt Friends. But when *Araspas* thinking thereby to accomplish his desire threatned her, that unless she would consent willingly, he would force her whether she would or no, then indeed fearing lest Violence should be offer'd her, she no longer conceals the business, but sends her Eunuch to *Cyrus* with a command to acquaint him with the whole matter. *Cyrus* assoon as he had a Relation of it, laugh'd heartily, to think how far he lately fancied himself out of the reach of love. Whereupon he sends *Artabazus* along with the Eunuch and bids him tell *Araspas* that he should by no means offer Violence to a Lady of her quality, but if he could perswade her by fair means, well and good. But *Artabazus* when he came to *Araspas* fell foul upon him, telling him that he had betrayed his trust, and called him impious, injurious and incontinent. Insomuch that *Araspas* fell aweeping, and was quite out of Countenance with shame, and almost dispirited with fear lest *Cyrus* also should take Cognizance of it. Which when *Cyrus* knew, he sent for him, and discours'd with him in private. I perceive (says he) *Araspas*, you are afraid of me, and greatly

*Araspas* in love with the Lady *Panthea*.

*Cyrus* speaks kindly to *Araspas*.

ashamed. But I would not have you trouble your self. For I have been told that the Gods themselves have yielded to the Charms of love, and I know what some have suffer'd from love who had the reputation of Wise Men. Nay, I am not such a stranger to my self as to be ignorant, that I cannot sit with a fair Woman and be unconcern'd. But the truth is I am in the fault for shutting you up with such irresistible Charms. Then *Araspas* interrupting him, *Cyrus*, says he, you are ever like your self, that is, merciful and apt to pardon Humane frailties, But yet other men overwhelme me with grief, for ever since the noise of this accident has been spread about, my Enemies triumph upon my misery, and my friends advise me to abscond, lest you punish me for the great wrong I have don you. Then say'd *Cyrus*, know *Araspas* that by this common opinion of the World concerning you, you may have an opportunity of doing me a great kindness, and your Fellow-Souldiers much good. Would I could

*The subt'ty  
of Cyrus.*

(replied *Araspas*) be again any way serviceable to you. Why, if you will pretend that you fly from me, and joyn your self to the Enemy, I fancy you will easily be believ'd. Truly, says *Araspas*, I am confident 'twill be rumour'd about by my friends that I fly from you. Then, says *Cyrus*, you may return to us again, and inform us how matters stand with the Enemy. For I am confident they will trust you so far, as to make you privy to all their Counsels and designs, so that you may be ignorant of nothing that we desire to know. Well then, says *Araspas*, I will e'ne go without any more ado. For this one thing will be enough to render my coming unsuspected, that I shall be supposed to have turn'd

Renegade

Renegade for fear of you. But can you find in your Heart to leave the fair *Panthea*? Truly *Cyrus* I am sure now I have two Souls. This Philosophy I have just now learnt from my cruel Master love. For if I had but one only Soul, it would not be at once good and bad, nor at the same time love honest things and filthy things, nor at once will to do and not to do the same. But 'tis plain we have two Souls, and when the good Soul gets the upper hand, we undertake honest Actions, but when the evil Soul bears sway, we do evil. But now since my good Soul is further'd by your assistance it has much the better of the other. Well then, says *Cyrus*, if you are resolv'd to go, you must so contrive your business that you may be the more believ'd. I would have you tell them what we are doing, and so order your story that what you shall say may hinder them from doing what otherwise they would do. And the way to do that, is to tell them that we are preparing to make an inroad somewhere upon their Country. For if they hear of that, they will not collect the strength of their Forces all into one place, since every one will be concern'd for the safety of his own House; I would have you also spend a considerable time with them: For 'twill be much for our interest to know what they do when they are at a little distance from us: And before you advise them to set their Army in battel array after their best method: For they will be sure to observe the same order after you are gone from them, which you saw when you were there: For they will be afraid to alter their postures, neither can they do it on a suddain, without much disorder. *Araspas* being thus lesson'd took a few trusty Servants with him and went his way.

Now

*Araspas  
joyns him-  
self with  
the Enemy  
on purpose  
to betray  
them.*



Now when *Panthea* heard that *Araspas* was gone she sent a message to *Cyrus*, to this effect: Don't trouble your self, *Cyrus*, because *Araspas* is revolted to the Enemy, for if you will give me leave to send for my Husband, I'll undertake you shall have a friend of much more fidelity then *Araspas*, and besides I know he will come to you with as many Forces with him as he can bring. For the Father of this King that now Reigns was his great friend, but he that is now in the Throne endeavour'd to separate me and my Husband from each other. And therefore I am sure that since he has had experience of his Insolence he will come over to such a man as you are with all his Heart. When *Cyrus* heard this he bad her send to her Husband, which she did: Now when *Abradatas* knew his Wives Zeal, and perceived also how other things stood, he with all readiness and joyfulness came over to *Cyrus* with about two thousand Horse with him. As soon as he arrived as far as the place where the *Persian* Spies were, he sends away to *Cyrus*, and signifies who he was, *Cyrus* gave order immediately that the Man should be conducted to his Wife: As soon as they saw each other they embraced with all the passionate indearments that were proper for such an unexpected meeting. Then *Panthea* gave him a relation how piously, temperately and mercifully *Cyrus* had behaved himself towards her: which when *Abradatas* heard, what shall I do my *Panthea*, says he, to express my gratitude to *Cyrus* both on your account and my own? I know no better way, reply'd she, then that you endeavour to behave your self towards him, as he has toward you.

After

After this *Abradatas* came into *Cyrus*'s presence, whom as soon as ever he saw, taking him by the hand, the greatest return (says he) which I can make you for those favours wherewith you have so obliged us, is that I here present my self to you as your friend, your Servant, and your Fellow-Soldier: What ever you undertake you shall be sure of the best assistance which I can afford you. And I (replyed *Cyrus*) accept of your service, but I will dismiss you for the present that you may Sup with your Wife: Henceforward you shall make use of my Tent, with your friends and mine.

After this *Abradatas* observing that *Cyrus* was mightily taken up with his Chariots that bore Sithes, and his Horse and Horsemen that were arm'd with Breast-Plates, he provided an hundred Chariots made after the same fashion, and he himself led them riding in a Chariot of his own, which was so hung that it had four draught Trees and eight Horses. His Lady *Panthea*, out of her own store made him a Golden Breast-Plate, a Golden Helmet and likewise Coverings for his Arms. His Coach-horses were adorn'd all over with Brass-Trappings: And thus was *Abradatas* employed. *Cyrus* taking notice of his Chariot with four draught Trees, perceiv'd 'twas possible to make one with eight, that so it might be drawn with eight yoke of Oxen: And this Chariot stood three ells from the Ground. He thought if these great Towers followed with his ranks, 'twould be a great strengthening to the Body of his Army, and a great disadvantage to the Enemy. In every one of these Chariots he made Towers and Fortifications, and in every Tower he placed twenty Men.

But

*Abradatus*  
comes over  
to *Cyrus*.

*Cyrus*  
makes Chariots to be  
drawn  
with eight  
yoke of  
Oxen.

But when all the work that belong'd to the Towers was finish'd, he made tryal of the drawing them. And he found that those eight yokes would much more easily draw a Tower with the Souldiers in it, then one yoke its single carriage: For the lading of one yoke us'd to amount to the weight of twenty five Talents. But now whereas each Tower was about the thickness of a Tragick Scene, and bore twenty men apiece with their Arms, every yoke had not so much as fifteen Talents weight to its share. Now when he perceiv'd that these Chariots might be driven with small labour, he prepared to lead on against the Enemy with his Towers and his Army. For he thought the desire of bettering ones Condition a very just and prosperous thing in War.

*The Indian King sends Money to Cyrus.*

About this time some Embassadors came from *India* who brought money to *Cyrus*, and a Letter from the *Indian King* to this effect. I take it very kindly, *Cyrus*, that you would acquaint me with your wants: I am willing there should be an intimacy betwixt us, in token whereof I send you this money; Besides I have commanded those that bring this to you to do what ever you bid them: Which when *Cyrus* had read, my pleasure is, says he, that some of you remain in the Tents which you have lodg'd in, and guard this money, and live as pleasantly as you can. And that three of you go to the Enemy pretending that you come from the *Indian King* to treat about a league, and when you know in what posture things are with them, bring me and the *Indian* word as soon as may be, both what they say and do: If you will be serviceable to me in this I shall take it as a greater kindness then

then the money which you brought me. For as for spies they like Servants can bring intelligence of nothing but what is known to all. But such men as you oftentimes, have the luck to know even their Cabinet-Counsels. The *Indians* after they heard this, and were nobly entertain'd by *Cyrus*, departed the next day, engaging themselves under an oath to return as soon as ever they had sufficiently inform'd themselves concerning the state of the Enemy.

Now when *Cyrus* had made Preparation for the War in a very magnificent manner (as indeed he was a man that did nothing meanly) he did not only busy himself about those things which his Fellow-Souldiers thought fit to be don, but kindled an ambition among his friends who should appear best arm'd, best skill'd in riding and throwing of a Dart, and best able to endure hardship and labour. And this he did by leading them out a hunting, and by honouring those who excell'd. Moreover if he observ'd any Commanders that made it their business to improve their Souldiers, he encouraged them partly by commending them, partly by gratifying them in what he could. And if at any time he did Sacrifice or celebrated a festival, he instituted warlike Games and exercises and confer'd great rewards on the Victors: So that there was a great deal of joy and content in the Army.

*Cyrus* had now almost finish'd all things in order to his Expedition except the Engins. For the number of the *Persian* Horse was now improved to ten thousand. And there was about an hundred Chariots that bore Sithes of his own making, besides so many more which *Abadat* the *Susan* made in imitation

imitation of them. *Cyrus* also perswaded *Cyaxares* to change his *Median* Chariots from the *Trojan* and *Libyan* form to the same fashion: And these made up another hundred. Besides, there were Souldiers chosen out for the Camels, two Archers for each: And (which was the Crown of all) the greatest part of the Army, was of such a resolv'd mind, as if they had already overcome, and as if they thought they had to do with a very inconsiderable Enemy.

But when the *Indians* which *Cyrus* sent as spies were return'd from the Enemy, and brought word that they had made choice of *Cresus* for their Commander, and that 'twas order'd that all the assisting Kings should come with their whole Forces and bring a great quantity of Riches with them, which should be spent partly in hiring Souldiers, partly in bestowing gifts as occasion required. Besides that a great many *Thracians* were already hired who wore long Swords. That the *Egyptians* also were landed, about an hundred and twenty thousand in number, with Helmets reaching down to their Feet, and huge Spears, such as are now also in use among them, and falchions. That the *Cyprians* also and all the *Cilicians*, both the *Phrygians*, *Lycæonians*, *Paphlagonians*, *Cappadocians*, *Arabians*, *Phœnicians*, *Assyrians* and *Ionians*, with the King of *Babylon*, the *Æolensians* and almost all the *Grecians* that dwell in *Asia* were list'd under the Conduct of *Cresus*. And that he had sent Embassadors into *Lacedæmonia* for more help. That the Army incamp'd by the River *Pactolus*, and that they were about to march towards *Thybarra* (where now also the *Barbarians* of the lower *Syria* who are under the Kings

Jurisdiction

The  
strength of  
the Enemy is  
discovered.

Jurisdiction use to incamp) and that 'twas proclaimed that the public Market for all saleable Commodities should be kept there, and when all this was confirm'd by the report of the Slaves (for 'twas the aim of *Cyrus* to take some Captives from whom he might pump out something, he also sent out spies, under the disguise of Slaves and Renegades) when *Cyrus* his Army heard all this, every one began to be concern'd (as indeed, they might well enough) and all of them march'd on more silently then they used to do, and a great many of them seem'd very much damp'd. Moreover they parcell'd themselves out into Companies, and every place was full of discourfings about this News. *Cyrus* perceiving the infection to spread, call'd together the Commanders and all others whose Fear or Courage might have any influence upon the Army. He gave order also to the Officers, that if any of the Common-Souldiers was minded to hear him, they should not keep them off. When they were convened together he spoke to this effect: I call'd you here together (my Fellow-Souldiers because I observ'd that some of you were like men astonish'd upon the hearing of the News brought from the Enemy. Indeed, I cannot but wonder that you are so much affrighted to hear that the Enemy are in a Body, since our number is greater now then when we overcame them, and by the help of Heaven we are better provided now then before. So that I think you have more reason to chear up then despond. If you are so much out of heart at this, what would you have done had you been told that the Enemy was come to fight against you arm'd with your own Provisions? Had you been told

*Cyrus his  
Army dis-  
couraged.*

E e

that

that those who had conquer'd you once before were now come again with Victory in their minds, and that those who had broken the assaults of the Archers, were now come again with many more like themselves: And that as then they worsted our foot, so they were come provided to engage with our Horse, and that laying aside their Bows and Darts they were resolv'd to ride up so close as to fight Hand to Hand with Javelins. That they were come with Chariots not made opportune for flight as before, but that their Horses were arm'd all over in the Chariots, and that the drivers of them stood in Wooden Towers having all the eminent parts of their Body cover'd with Coats of Mail and Helms, that Hooks of Iron were fastened to the Axle-Trees, whereby they might easily break in upon the ranks of the Enemy. Besides this that they had Camels with them, which they rode upon, one of which would fright a hundred Horses, with his very looks. That their Chariots were such, out of which they might help their own party, and by shooting their Arrows hinder you from fighting in the plain. What a Condition would you be in if you should be told that the Enemy was thus provided, since you are affraid now? Now, when you are told that the Enemy has chosen *Cresus* for their Commander, who was so much more faint-hearted, then the *Syrians*, that when they were put to the worse: He seeing their misfortune instead of helping them as he ought (being a Fellow-Souldier) he e'ne fled too. Besides 'tis reported that the Enemy distrusts his ability to cope with us upon his own strength, and therefore hires others who may fight better for them, then

then they are able to do for themselves. If therefore here be any among you that think the Enemy's party formidable and our own weak and inconsiderable, let them with my consent be turn'd over to the Enemy. For I think 'twould be better for us to be without them then with them. When *Cyrus* had thus said, *Chrysantas*, the *Persian* stood up and spoke, I would not have you wonder *Cyrus*, that some seem to be sad upon the hearing this News. For this is not the effect of fear but of indignation, just as if some when they were sharp set, and as they thought upon the point of going to Dinner, should be told of some Work which they must do before they should Dine, none I suppose would look very pleasingly upon this. And so now we who were in expectation of a rich booty, after we heard that there was work to be done first, look a little discontentedly, not because we are affraid, but because we long to have it over. But since we are to fight not only for *Syria*, which abounds with Corn, Cattle and fruitful Palm-trees, but also for *Lydia*, in which there is great store of Wine, Figgs and Oil, besides the advantage of being near the Sea, upon this consideration we are no longer discontented, but of a firm Resolution and Courage, that so we may the sooner possess our selves of these good things of *Lydia*. These were his words, whereat all his Fellow-Souldiers were well pleas'd.

And then *Cyrus*, in my opinion (Fellow-Souldiers) 'twould be our best way to march on against them with as much speed as we can, that we may get before them if possible, to the place where they take up their Provision. Besides the sooner we

E e 2

come

come upon them the more unprovided we shall find them. This is my judgment, but if any one thinks we may go a safer or an easier way to work let him propose it.

But when 'twas resolved upon without any Contradiction that 'twas the best way to march against the Enemy with all Expedition, *Cyrus* begun thus to the Army. We have been (my Fellow-Souldiers) this good while provided with Minds, Bodies and Arms for our service : But now we must carry with us Provision for the march, and that no less then what will serve us and our Horses twenty days, For I find by Computation that we shall have above fifteen days journey without any new supply of Provision. For it is carried away partly by our selves, and partly by the Enemy, as much as they could. Wherefore we must carry with us a competency of Victuals (for without this there is neither fighting nor living) and so much Wine as may suffice to accustom us to the drinking of Water. For there is no Wine to be had for the greater part of the way. And if we should carry never so much it would not suffice us. Lest therefore a suddain defection of Wine should make us sickly and infirm, we must learn forthwith to drink Water at Meals. For if we begin betimes we shall find no great alteration by it : But if we take a draught of Wine after meat 'tis no great matter. Only we must daily lessen our proportion that so at last we may come to drink Water : For any Constitution may indure alteration if it be by degrees And this Lesson is taught us by God himself, who from Winter by little and little brings us to endure the most Violent heat, and so from heat to endure cold.

Him

Him therefore let us imitate. I would have you moreover carry with you good store of Blankets ; for altho you be over-stock'd, yet the Surplusage will be of great use. But in case you want, you'll hardly sleep very comfortably. Whereas he that is well-stockt with Cloaths is provided either for sickness or for health. The meat which you provide must be such as is acid, sharp and salt. For these both whet the stomach and stick by a man a long time. But as soon as we arrive at the place where we are like to have Corn, we must get us some Hand-mills : Wherewith we may make our Bread. That being the lightest of all Instruments of that kind ; we must also carry Leathern Thongs with us, for these are of great use both to men and Horses, and therefore in case they should break we must be forc'd to stand still by the way, unless we have others to make all fast again. And if any one hath learnt how to sharpen a Javelin let him be sure not to forget it. 'Twill be also useful to have files with us ; for he that whets his Spear does at the same time whet his Courage also : For the very sense of disgrace will not suffer him to be a Coward ; it will be necessary also to have good store of Wood to repair the Chariots and Wagons : for in much service and Action there must needs be a great deal of decay. And moreover we must provide our selves with necessary instruments, for Work-men are not every where to be had : Neither will a few be able to do the work of every day. There should also be a Rake and a Mattock in every Chariot, and an Ax and an Hook upon every Pack-Horse. For these will be both for private and publick use. As for meat, you who are

E c 3

leaders.

leaders of the Horse must inquire of those who are under your Command what is necessary. For I would not have any one want what is fitting: For their Indigency will redound to our damage. And do you Masters of the Carriages see that the Horses be provided for according to my Orders. We will also carry with us Smiths and Carpenters and Shoemakers, with their Instruments, that in case we should stand in need of their work, nothing may be wanting: And these shall have a station by themselves off from the Souldiers ranks, where they shall work for those that will hire them. And if any Merchant will follow the camp with a design to sell any Commodity, let him also have with him so many days Provision as I said before. And if he be taken in the selling any thing before those days be over he shall forfeit all that he has: But when those days are past he shall sell at what rate he please. And whosoever of the Merchants shall most advance the Market, he shall be amply rewarded both by my self and my Fellow Souldiers. And if any one thinks he shall want money to buy Commodities let him bring to me some that know him and that will engage that he shall go with the Army, and let him take what we have. And this is what I thought good to impart to you, if any one knows of any thing else that is needful to be done let him communicate it to me. And now do you go and make ready, and I in the mean time will do Sacrifice, and when we have any token of good success, we will beat the march: Let all be present at the place appointed with their Captains, and provided with all the necessaries before mentioned. And do you Cap-

tains

tains after you have marshall'd every man in his rank, come all together to me that I may assign every one his place.

When they heard this they prepared themselves for the march, *Cyrus* in the mean while being employ'd in doing Sacrifice, which as soon as he had prosperously ended, he march'd with his Army. And for the first day he incamp'd as near as he could, that in case any one had left any thing behind he might go back for it, and if any one perceiv'd he had need of any thing he might procure it. *Cyaxares* with the third part of the *Medes* tarried behind, that things might not be left too desolate at home. *Cyrus* march'd on with all possible speed; having placed the Horse in the Front, before whom he sent Spies into all convenient places. Next to these followed the Carriages, and next to them the Body of the Army, that in case any of the Carriages should drop behind the Captains coming after might take care of them, that so they might not be hindred in their Progress. And if the way happen'd any where to be narrower then ordinary, the armed Souldiers taking the Carriages into the middle, march'd on both sides of them, and if they also met with any incumbrance there were other Souldiers ready at hand to assist them. Most of the Companies march'd so as to have their particular Carriages just by them: For all those that look't to the Carriages had order to keep to their respective Companies unless some necessary accident hinder'd them. And 'twas also order'd that every Over-seer of the Carriages should go foremost carrying the Colours of his

*Cyrus*  
marches  
against the  
Enemy.

Ec 4

Centurion

Centurion which were well known to the Souldiers of the same Company : They march'd all in a well knit Body, and 'twas the great concern of every one not to lay behind his Fellows. So that they had no need of seeking one another out; and all things were ready at hand and in greater security, and the Souldiers were the sooner supplied with what they wanted.

But the Spies which were sent before seeing some in the Plain gathering Provision and Wood, and seeing also Horses there, loaden with the same and feeding : And when looking on further they saw either Smoke or Dust ascending upward ; from all this they concluded that the Enemy's Forces were somewhere at hand. Whereupon the Commander of the Spies sent a Messenger to *Cyrus*, to acquaint him with it. He, when he heard it gave order that the Spies should abide still in the same place, and as they discovered any new Motion they should give him Intelligence. Moreover he sent a Company of Horse on further, with Command that they should endeavour to take some of these in the Plain, that so they might have a more certain account of the Business. Which was done accordingly by those who were deputed to that Charge. *Cyrus* himself order'd the rest of his Army to abide here, that they might provide those things which he thought they would have occasion for before they engaged. In the first place, he gave order that they should Dine, and then that they should remain in their Ranks, and observe what was commanded them. When they had dined, he summon'd together the Commanders of the Horse and Foot and of the Chariots, to-

He prepares  
himself for  
Battle.

gether

gether with those who had the Charge of the Engins, Carriages and Wagons. While these were getting together, in the mean time, those who made a sally out into the Plain, brought with them some men which they had taken : Who when they were examin'd by *Cyrus*, told him that they belong'd to the Enemy's Camp, and that they went abroad partly to get Victuals and partly to get Wood, having pass'd beyond the first Guard : For their Army being so numerous they were all in great Scarcity : Which when *Cyrus* heard, and how far off ( says he ) is the Army ? They told him about an hundred Furlongs. Then says *Cyrus*, and had you any news concerning us ? Yes, ( reply'd they ) a great deal, and that you were just hard by. And were they glad ( says *Cyrus* ) when they heard that ? Which Question he ask'd for the sake of those who were present. No indeed ( reply'd they ) they were not glad, but on the contrary very much cast down. And what do they do now ? says *Cyrus*. Why now they are mustering as they have been this three days. And who is't that Disciplines them ? They answer'd, *Cresus* himself, and with him a certain *Græcian*, and a *Mede*, who is said to be a Renegade from you. Well, says *Cyrus*, Heaven grant I may take him as I desire.

After this he order'd the Captives to be led off, and turn'd himself toward them that were by as if he had something to say to them. In the mean while another Messenger was come who brought News that a great Company of Horse was seen in the Plain. And says he, 'tis our fancy that they come out of Curiosity to view our Army. For

be-

before this Company there are almost thirty Horsemen making up very fiercely against us. Perhaps with a design to take our Watch-Tower if they can. And there are but ten of us there: Then *Cyrus* commanded some of his Horse which he had always about him, to march up to the very place; and there to bide unseen by the Enemy. And says he, as soon as our men shall quit the place, then do you break forth from your Ambush, and invade them that would get the Watch-Tower into their power. And that you may receive no hurt from that great Company, do you *Hystaspas* march out with a thousand Horse and Confront the Enemy. But be sure you don't pursue them to any blind and obscure places, but as soon as you have taken care for the security of the Watch-Tower, retreat again. And if any shall make signs of coming over to our side receive them Courteously.

*Hystaspas* therefore went and arm'd himself, and in the mean time, the other Emissaries of *Cyrus*, march'd forth according to their Commission. And as they were going they met *Araspas*, with his retinue on this side the Watch-Tower: 'Twas he that was sent out before as a Spie, the Keeper of the *Susian* Lady. As soon as *Cyrus* saw him he leapt down from his seat, and went to meet him, and took him by the Hand. This was matter of great wonder to the rest (as well it might) that knew nothing of the business, till *Cyrus* said to them, My Friends, here is a very good man return'd to us: For 'tis fit you should all know what this man hath done. 'Twas neither shame for any ill thing committed, nor fear of me that

was

*Araspas*  
returns  
from the E-  
nemy.

was commission'd by me to go and learn the state of the Enemy, and bring me a true account of it. I will remember my *Araspas* what I promised you, and I with all these, here will take care to repay you. And you Fellow-Souldiers ought in justice to honour him as a man of Courage. For for our sake he expos'd himself to danger, and underwent the Imputation of the Crime, with which he was charg'd. Whereupon they all embraced *Araspas*, and gave him their right hands. When *Cyrus* thought there was enough of civility express'd, we would now *Araspas*, have you tell us what it concerns us to know, but do not mince the matter, nor make our Enemies less considerable than they are. For 'twould be better for us to find things less than they are represented, then greater.

For my part, says *Araspas*, I made it my business to know things fully. For I was my self, present at their mustering. Then, says *Cyrus*, you know not only their number but the order which they observe. Yes, reply'd *Araspas*, and their way of fighting too. But in the first place, says *Cyrus*, pray give us an account of their number. Why, says he, their Horse and Foot are rang'd into such a form that they are three hundred in a breast, besides *Aegyptians*: They take up the space of about forty Furlongs; for I was very curious to observe, how far they spread themselves. But after what manner are the *Aegyptians* marshall'd? Says *Cyrus*. Why, says he, the Captains of ten thousand divide every Army of ten thousand into hundreds. For this they said was the manner which they observ'd at home. *Cresus* indeed could hardly be per-  
swaded

*The Eni-  
my's Forces  
very great.*



swaded that they should be disposed in such a form, because he would have his Army extended beyond yours, in length. Why so ? says *Cyrus* ; Because he would compass you about with the overplus of his men. But let them take heed, reply'd *Cyrus*, lest while they think to compass us, we compass them. But we have heard enough from you of what concerns us to know. Now my Fellow-Souldiers you must do thus ; when you are gone hence, do you look upon your Horses Armour and your own. For often times it happens through the want of a little thing that both Man, Horse and Chariot is disabled for any service. To morrow morning while I do Sacrifice you may feed your selves and your Horses, that we may not be wanting in what soever is to be done afterwards. Then do you *Araspas* take the Charge of the right Wing which you have now, and do you Captains of the ten thousands, keep the same station which you have already. For when we are to engage, no Chariot can have opportunity to change Horses. And do you tell the Lieutenants and Captains that they shall stand two Companies in a Breast : Each of which Companies did consist of four and twenty Souldiers. Whereupon one of the Captains of ten thousand said, And do you think *Cyrus* if we are dispers'd into so many Companies, that we shall be able to encounter such a thick Body as theirs ? If ( says *Cyrus* ) our ranks should be so thick that we cannot reach the Enemy, what damage do you think that would do them, and what good to ourselves ? For my part I could wish that these Companies which are divided

How *Cyrus*  
will have  
his Army  
marshall'd.

by

by hundreds were divided by ten thousands. For then we should fight with a few at a time. But how thick so ever my ranks are, I suppose they will be strong enough, and ready to assist one another. I will put those that sling Darts after those that wear Breast-Plates, and after the Darters the Archers. For who would place them in the Front who confess themselves that they cannot indure to fight Hand to Hand ? But if they have the Breast-Plate Men before them facing the Enemy they will stand the Field. And the one with their Darts, and the other with Arrows, shot over the Heads of them that are before them, will do Execution upon the Enemy. And look whatever mischief any one does to the Enemy ; So much does he add to the cheerfulness of his Fellow-Souldiers. After all these, will I place the Rear. For as an House can neither be firm without Stone-work, nor fit for any thing without a Builder, so neither will an Army be good for any thing which has not a strong Front and Rear. Do you marshal then your Ranks as I Order you, and do you Leaders of the Target-men place your Companies behind these, and you Leaders of the Archers, place yours next to the Target-men. And as for your part that lead up the Rear, do you take care of your Charge, and Command them to look back and have an Eye upon one another, and do you encourage those that do well, and severely reprove those who are Cowardly. If any one turns his back with a design to quit his station let him be punish'd with Death. For the main business of a Commander is to cheer up those that follow both by his words

words and by his Example. And as for you that are in the Rear, you should make the Cowardly fear you more then they do the Enemy. And do you *Abradatas* whose charge is to look to the Engins, see that the Teams which draw the Towers follow close to the Body of the Army. And do you *Dauchus*, who preside over the Carriages, lead on next to the Towers, and do you animadvert upon those that run on too fast, or lag behind their Fellows. And you *Carduchus*, who are to look to the Waggon, that carry the Women, do you place them just after the Carriages. For if all these follow behind 'twill both make the greater appearance, and afford us an opportunity of lying in Ambush, and force the Enemy if they design to surround us, to take the greater compass about. And consequently the farther they spread themselves, the weaker they must needs be. And as for you *Artabazus* and you *Artagersas* do you lead each of you your thousand Foot next after these. And you *Pharnuchus* and you *Asiadatas*, don't you place your thousand Horse within the Body, but stand ready arm'd behind the Carriages, and then come to us with the other Captains. But however I would have you in such a posture of readiness, as if you were to give the first onset. And do you who have the Charge of the Camels take your station behind the Waggon, and obey the Orders of *Artagersas*. And do you who have the Command of the Chariots, cast lots, and to whomsoever turn it falls, let him place his hundred Chariots before the Body of the Army. As for the other Centuries of Chariots, let one

of

of them take to the Right-Wing and the other to the left.

Thus did *Cyrus* dispose of all things. Then *Abradatas*, the King of the *Susans*, told *Cyrus*, that if he pleas'd, he would willingly take to the other opposite part of the Army. Whereupon *Cyrus* wondring at the man, took him by the Hand, and ask'd the other *Persians* that were in the Chariots, whether they would yield to it? They giving their approbation of the thing, he determin'd the business by Lot, and so that fell to *Abradatas* by fortune, which he had before took upon himself: So he took his station just over against the *Egyptians*. This being over, and care taken of the things before mention'd, they were dismiss'd every one to Supper, and when they had set a Watch, they betook themselves to their rest. The next day following, in the morning *Cyrus* offer'd Sacrifice. But all the Army, after they had dined, and likewise done Sacrifice, arm'd and provided themselves: putting on many brave Coats of Mail and Head-pieces, they armed also their Horses with Frontlets and Breast-plates. The Horses that carried single had their Thighs arm'd, but the Team-Horses their Sides: So the whole Army shined in their Armour, and Scarlet Habit.

The Chariots of *Abradatas* had four Draught-Trees, and was drawn by eight Horses, very richly adorn'd. And as he was about to put on a Breast-Plate cover'd over with white Linnen after his Country fashion; *Panthea* brought him a Golden Helmet and a Gauntlet and a Scarlet Coat that reach'd down to his Feet, hanging all in Folds like

*Abradatas*  
his Cou-  
rage.

like a Gown, and a Crest of Violet Colour. These she provided for her Husband, privately and order'd them to be made according to the size of his other Armour. He was mightily affected at the sight, and ask'd *Panthea* whether she had cut up the Ornaments of her Head, to make him this Armour? No truly, said *Panthea*, not that Ornament which I most esteem. For you, if you approve your self to others, as you appear to me, are like to be my greatest Ornament. With that she put on his Armour for him, and altho she refrain'd what she could, yet the Tears began to trickle down her Cheeks.

*Panthea*  
armes her  
Husband  
and exhorts  
him to be  
Couragious.

*Abradatas*, tho' of a good presence before, yet after he was dress'd up in this Armour look'd very Gallant and brave, being naturally of a Generous manly Aspect. And when he had took the Reins of the lower Coach-man, he prepared himself to ascend into his Chariot. Then *Panthea* desiring those who were present to withdraw, My *Abradatas* (says she) if ever any Woman valued her Husband above her own Soul, I believe you are convinced that I am one of them. What need therefore have I to mention particulars? For I think the actions which I have done for you, will find more credit with you then any words I can now utter. But altho I am thus affected toward you as you know, yet I swear both by your love and my own that I would rather be buried with you after you have acquitted your self bravely, then to live with you upon any dishonorable terms: I have so much Honour both for my self and you. Moreover I would have you consider that we are mightily indebted to *Cyrus*, for as much as after I was re-

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duced to the Fortune of a Slave, and set apart for himself, he would not use me as a Woman of a Servile Condition, nor yet dishonour me as free. But after he took me, he kept me, for you, as if I had been his own Brothers Wife. Besides when *Araspas*, who was my Keeper, revolted from him, I promised him that if he would give me leave to send to you, you should come to him, and prove more noble and faithful to him, then ever *Araspas* was. Thus she said to him, where at, *Abradatas* mov'd with a pleasing wonder, touching his Head, and looking up to Heaven, grant O *Jupiter* (says he) that I may shew my self a worthy Husband to *Panthea*, and a worthy Friend to *Cyrus*, who has dealt thus honourably with us. When he had thus said, he went up into his Chariot. And when after his ascent, the Coach-man had shut fast the Seat, *Panthea* having now no other way to embrace him, kiss'd the very Seat. And now the Chariot drove on, and she follow'd after privately, till *Abradatas* looking back and seeing her, bid her cheer up and take her leave of him. Then her Eunuchs and waiting Maids took her aside, and put her into a Bed in the Tent. But altho, *Abradatas* and his Chariot, made a fine glorious shew, yet people could hardly be at leisure to take notice of it, till *Panthea* was retired.

The Picture  
of love be-  
twixt Man  
and wife.

But when *Cyrus* had ended his addresses to Heaven, and the Army was Marshall'd according as he gave order, calling together the Commanders of his Army, he thus address'd himself to them. The Gods (My Friends and Fellow-Souldiers) give us such discoveries in the intrails of our Sacrifices, as they did when they gave us the last Victory. But

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how-

however I will put you in mind of such things which if lodg'd safe in your memory will make you go much the chearfuller to the Battle. For in the first place, you are better train'd up in War, then your Enemies, and besides, you have been longer at it, and withall have been lately flush'd up with a Victory. But many of the Enemy have seen one another overcome. And as for those, of either side, who were never yet in an engagement, those of the Enemy's Army know that they have Traytors and Renegades, to their Fellow-Souldiers, whereas you who are with us are assured that you have those to fight with you who will be ready to help their Fellows. And 'tis to be expected that they should fight unanimously, who confide in one another; but as for those that distrust each other, their greatest concern will be how to sculk away. Let us march on therefore ( Fellow-Souldiers ) with our armed Chariots against the unarm'd ones of the Enemy, and fight near at hand, with our armed Horses and Horse-men against the unarm'd. You have the same Foot to encounter which you had before, and the *Aegyptians* are arm'd and marshall'd after the same manner as they were before. Their Shields are too great for them, either to see any thing, or do any thing, and being divided into hundreds they must necessarily be an hindrance one to another. But if they think to bear us down with multitude, they must first stand the shock of our Horses, and then of our Iron Instruments. And if any of them, should maintain their ground against these, yet how will they be able to contend against our Horse, our Body, and our Towers? For those Men of ours who are plac-

ced

ced in the Towers will be able to Succour us, and by doing Execution upon the Enemy make them more inclinable to despair, then willing to fight. If you think you stand yet in need of any thing more, let me know what 'tis. For I hope by the help of Heaven we shall not be driven to any streights. If any one has any thing to say, let him speak. But if not, go to your prayers, and when you have pray'd to the Gods to whom we offer'd Sacrifice, betake your selves to your ranks: And be sure to remember every one of you what instructions you have received from me, and by the manliness of your behaviour, Countenance and Speech, approve your selves to be worthy of Command before your respective Charges.

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XENO-

XENOPHON'S  
INSTITUTION  
AND  
LIFE  
OF  
CYRUS the GREAT.

THE SEVENTH BOOK.

When therefore they had pray'd to the Gods, they went to their ranks. And *Cyrus*, with his attendants, had Meat and Drink brought them, while he was doing Sacrifice. He dined in a standing posture, and distributed to every one, always as he needed. And when he had done Sacrifice again and pray'd, he drank himself, and those that were with him. After this, praying to *Jupiter*, the God of his Country; that he would vouchsafe them his guidance,

dance, and Protection, he mounted his Horse, and commanded those that were next him to do so too. Now all those that were about *Cyrus*, were arm'd after the same manner that he was. Every one had his Scarlet Coat, his Brazen Breast-Plate and Helmet: White Crest, Sword and Javelin. Their Horses were arm'd with the like Brazen Frontlets, Breast-Plates and Side-Pieces. And they had also, the same coverings for their Thighs. The only difference was this, that whereas the others Arms were dypt with Gold-Colour, *Cyrus* his did shine like a Looking-Glas. After he was on Horseback, and stood still a little to look about which way he was to go, it Thunder'd luckily on the left hand. Whereupon he said, we will follow thee great *Jupiter*. And forthwith he began his march: *Chryfantas* the Commander of the Horse, leading the right Wing, and *Arasambas* the Commander of the Foot the left. He bad them have an eye to the Colours, and follow after with an even pace. His Ensign was a Golden Eagle display'd upon a long Spear. And this same Ensign is retained by the King of *Persia* to this day. But before he came within Ken of the Enemy he refresh'd his Army three times.

After they had march'd about twenty Furlongs they began to have a glimpse of the Enemy making up against them. Now when they were both in view of one another, the Enemy's design was to compass the adverse Body on both sides. And accordingly they stopp'd their own, because otherwise they could not do it, and so winded about to intercept the Enemy in the middle, that so ranging their Army in the Figure of the Letter (γ) they

they might fight on all sides. Which altho' *Cyrus* took notice of, yet he made no stop, but lead on as he did before. But when he observ'd that they took a large compass about, do you mind *Chryfantas* (says he) how they bend off? Yes (says *Chryfantas*) neither do I much wonder at it, for in my mind they draw off their Wings a great way from their Body. So they do (says *Cyrus*) and a great way from ours too. And why so? because (says he) they are affraid lest if they should bring their Wings nearer, their Body being so remote we should set upon them. But then (says *Chryfantas*) how will they be able to help one another, when they are so far distant? Why 'tis plain (says *Cyrus*) that when their Wings are got just opposite to the sides of our Army, they will close as it were into a Body, and fall upon us on every side. And do you take this to be such a good peice of Policy says *Chryfantas*? Yes truly with respect to what they see, but as to that which they do not see, 'twere better they came on directly against us. But do you *Arfamas*, lead on the Foot leasurely, as you see me go before. And do you *Chryfantas* follow after at the same rate with the Horse. And I for my part, will make toward that place which I think fittest to engage in. And as I go, I will consider how to make the best of every thing. As soon as I am come thither, and we are upon the point to engage, I will begin a shout, and then do you follow: You will easily know when we are at it by the Tumult, and then *Abradatas* shall break in upon them with his Chariots. Do you follow as close to the Chariots as you can, for by this means we shall fall in upon the

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Enemy when they are greatly disordered. And I myself will be ready at hand, and by the help of Heaven pursue them with all speed.

When he had thus spoken, and given this to be the Word, *Jupiter our Saviour and our Guide*, he march'd on. And as he was between the Chariots and the Souldiers arm'd with Coats of Mail, as often as he look'd upon any in the Ranks, he would sometimes say: How pleasant is it (Souldiers) to behold your Faces! And sometimes, again to others, do you consider Souldiers that we are now to contend not only for this days Victory, but also for that which we obtained before, and indeed that our whole happiness lies at stake? And then as he pass'd by another, We shall have no reason hence forward (Fellow-Souldiers) to complain of our Gods, for they have given us opportunity of many and great achievements. But however (Souldiers) let us acquit our selves like Men. And again, to others: To what better Banquet could we desire to be invited then to this? For now is your time, if you are resolv'd to play the men, to enrich and advantage one another. And then again, to others. You know (I suppose) Souldiers that here are rewards propos'd before us; To them that overcome the reward is to pursue, kill and destroy, Plunder and be commended; to be free and Command: But to those that are overcome, the contrary; whoever therefore loves himself, let him fight along with me. For I will not away with any Cowardliness or baseness if I can help it. Again, when he came to some of those who had been in the former Engagement: But to you (Souldiers) what need I say any thing? For

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you

you know well enough what is the fate of the Courageous and what of the Cowardly.

Then marching on a little further he came to *Abadatrs*, and made a stop. And *Abadatras* delivering up the Reins to the lower Coachman; went to him. Others also who were nigh thereabouts came flocking to him. When they were come, *Cyrus* spoke to this purpose: It has pleas'd Heaven *Abadatras*, to make you and yours (as you desired) chief among your Fellow Souldiers. But you are to remember that when you ingage, the *Persians* are the men that are both to see you, and come after you: Neither will they suffer you to fight alone or be deserted. To whom *Abadatras*; Indeed *Cyrus* I think matters stand very well with us. But I am concern'd for the sides: For I see that the Enemy has spread out their Wings a great way, and withall they are very strong both in regard of Chariots and all manner of Forces. And we have nothing to oppose to all this besides Chariots. And therefore as for my own part had not this station fall'n to me by lot I should be asham'd of it, I seem to be so very safe. Well then, reply'd *Cyrus*, if you think you are well enough your self, don't trouble your self for the other. For I warrant you by the help of the Gods, you shall see these sides of the Enemy quite bare. And I desire you that you would not ingage with the Enemy, till you see these whom you are so much afraid of, flie before us. (Thus magnificently did he talk now the Battel was at hand, whereas at other times he was not much given to boasting) but when you see these flie, then conclude that I am not far off, and make your onset upon

upon the Enemy. For then shall you find the Cowardliness of the Enemy; and the Valour of your own Men. But while you have leisure *Abadatras*, ride along by your Chariots, and encourage your Men to fight, partly by inspiriting them with your looks, and partly, by chearing them up with hopes. And do what you can to excite an Emulation among them, of appearing the best in the Chariots. For assure your self if you do thus, they will all say at last that nothing is better than a good Couragious Heart. Whereupon, *Abadatras* getting up into his Chariot, rod up and down and did accordingly.

*Cyrus* marching forwards, came to the left Wing where *Hystaspas* was with half of the *Persian* Horse. Whom he call'd to by his Name, and said, now you see *Hystaspas* a work which requires all your speed: For if we can but prevent our Enemies by killing them first, none of us shall perish. To which *Hystaspas* smiling reply'd, let me alone to deal with those that stand opposite, but do you take care that those that are of the sides want not work. Those are the men (says *Cyrus*) I am now going to. But do you remember *Hystaspas*, that to whomsoever of us Heaven shall grant the Victory, if any part of the Enemy remain'd unvanquish'd, we are both to joyn against those who oppose us. When he had thus said he march'd forward. And when he was come to the Commander of the Chariots, I am come, says he, to help you. But when you perceive that we are invading the skirts of the Enemy, then do you endeavour to break through the midst of the Enemy. For 'twill be safer for you to break through, then  
to

to be intercepted by them in the middle. But when he was come behind the Wagons, he commanded that *Artagerfes* and *Phatnuchus* with their thousand Horse, and so many Foot should stand still in the same place. But ( says he ) when you see me invade those who are on the right side, then do you fall on upon those who stand opposite to you. For you will fight that Wing where the Army is weakest. And you will also be the stronger for having a Body. You see the Enemy has placed their Horse in their Rear, and against these do you oppose the Ranks of the Camels. And be you well assured that the Enemy will appear ridiculous to you before you are to ingage.

When *Cyrus* had thus done, he went to the Right Wing. But *Cresus* supposing that the Body which he himself led was nearer to the Enemy then the Wings which were drawn out into a great length he gave a token to the Wings that they should venture no further, but turn to the Enemy in that very place where they were. And when they all stood still, and viewed *Cyrus* his Army, he gave them the Word to fall on upon the Enemy. And thus there were three *Squadrons* that ran on upon *Cyrus* his Army, one directly opposite, and the other two on each side, so that all *Cyrus* his Army was in a great fear. For it 'twas like a little Brick in a great Building compass'd about every where, except behind, with Horse-men and Target-men, Archers and Chariots. But however assoon as *Cyrus* gave the Word, they all wheel'd about and faced the Enemy. And all things were hush'd in great silence, for fear of the event.

*Cyrus*

*Cyrus* thinking it now high time, began the shout, which was answered by the Echo of the whole Army. Then with a loud voice calling out *Mars*, he broke forth, and planting his Horse against the Flank of the Enemy, he presently ingaged with them. The Foot keeping their Ranks follow'd speedily after, and were compass'd on every side with the Enemy. But they were in much the better Condition, for they set upon the Wing, with the Body strengthning them. So that there was quickly a great flight among the Enemy. *Artagerfes* assoon as he saw *Cyrus* ingaged, invaded the left side of the Enemy sending in his Camels among them, according to *Cyrus* his Order. The Horses could not endure them at a great distance, but some of them ran away Mad, some pranc'd and leapt, some rush'd upon one another: For thus Horses use to do at the sight of Camels, *Artagerfes* keeping his Men in their Ranks, fell upon those which were disorder'd, with his well order'd Company, and withall, sent in the Chariots which were on the right and the left among them. Many that escaped from the Chariots, were kill'd by those that followed the Wing, and many that escaped them were intercepted by the Chariots.

And *Abradatas* no longer able to contain himself, cry'd out aloud, Follow me Friends, and rush'd in with his Horse upon the Enemy, and shed a great deal of Blood among them, giving quarter to no Body. And with this, the other Chariots broke in also. Whereupon the opposite Chariots fled immediately, some of them carrying those that fought out of them away with them, and some leaving them behind. *Abradatas* making his way directly through them

*Cyrus engages the whole Body of the Enemy.*

*The Horses of the Enemy are frightened with Cyrus's Camels.*



them set upon the Squadron of the *Egyptians*, those that were next him in the Army attending him. And here they verif'd that which is otherwise evident enough, (*viz.*) That there is no Body of Men stronger then that which is made up of Friends. For those that were his intimate Companions, and sat with him at the same Table, accompany'd him in this assault upon the Enemy. And some of the Chariot-men when they saw that the *Egyptians* stood the shock, with a full Body, turn'd to the Chariots that fled, and followed after them. But those who were with *Abradatas* because the *Egyptians* were penn't up so close that they could not give way, overturn'd some with the Violence of their Horses, and those that were down they trampled under foot. And not themselves only, but also their Armour, Horses and Wheels. Whatsoever their Hooks took hold of was cut off by mere force, whether Arms or Bodies. And in this Tumult, too great to be described, it happen'd through the jumping of the Wheels over the heaps that laid in the way, that *Abradatas* with some of those that made this onset with him, was thrown out of his Chariot. And so these after they had for a while behaved themselves like men, were cut down and kill'd. But the *Persians* following hard after broke in upon the Place where *Abradatas* with his company charg'd the Enemy, and made a Slaughter among them that were disorder'd.

The engage-  
ment be-  
tween the  
*Egyptians*  
and *Persians*

The *Egyptians* as many as were unbroken among them (and truly they were a great many) made directly against the *Persians*. And now commenced a cruel fight with Lances, Darts and Swords. The *Egyptians* had the advantage both

as

as to number and Weapons: For their Spears were firm and long, such as they have at this day among them. And their Shields which were fastned to their Shoulders cover'd their Bodies more, and serv'd to keep off any hurt better then Coats of Mail. Wherefore they advanced with their Shields shut close together, and carried all before them. The *Persians* could no longer stand their Ground, but retreated leisurely, still fighting and receiving Wounds as they went, till they came under the Engins. When they were come thither; the *Egyptians* were then wounded from the Towers. And now neither the Archers nor those that flung Darts could have opportunity of retreating for those in the Rear. But were forc'd to stand to't with their Swords and their Arrows and Darts. And now there was a great Slaughter of Men, a great clattering of Armour and all sorts of Weapons, and a great cry, some calling out upon one another, some encouraging one another, some imploring the help of the Gods. In the mean while *Cyrus* comes from the pursuit of those that were opposite to his Company. And when he saw the *Persians* had lost ground he was troubled, and perceiving that there was no better way to stop the further Progress of the Enemy then by attacking their Rear, he commands those that were with him to follow him, and sets upon them in the Rear. And here he did great Execution upon them. Which when the *Egyptians* perceiv'd they cryed out that the Enemy was behind, and chang'd their posture as they were fighting. Then the Horse and the Foot fought promiscuously. And it happen'd that one

Horse-

Horse-man fell under *Cyrus* his Horse, and being trod upon, run the Horse into the Belly with his Sword. The Horse being wounded fell a wincing and threw off *Cyrus*. Then did it appear what 'twas for a Prince to be beloved by his Subjects. For on a suddain they all cry'd out aloud, and fell to it pell-mell, justling one again another and wounding one another, till at last one of *Cyrus* his Guard alighting from his Horse, put *Cyrus* upon him. But assoon as *Cyrus* was mounted again he saw great Execution done upon the *Egyptians* on all sides. For *Hystaspas* was now come with the *Persian* Horse, and also *Chrysantus*. But these he would not suffer to press home upon the *Egyptian* Squadron, but bad them shoot at them at a distance. But after that he was come as far as the Engines, he had a mind to get up into one of the Towers that he might see whether any other of the Enemies Forces stood their ground and fought. Assoon as he was got up he saw the Field was full of Men and Chariots; some flying, some pursuing, some conquering, some yielding; his Enemies flying and his own conquering. But of the conquer'd he could see none appear besides the *Egyptians*. These being hardly put to't, huddled themselves together into a Ring, so that nothing appear'd but their Arms, and sate under their Shields. And this was all that they were able to do, but in the mean time, they were all upon the suffering Hand. *Cyrus* admiring their Fortitude thought it great pity that such brave men should die at that manner, Commanded his Men to retreat, and would not suffer any of them to fight against them any more.

more. But sent an Herald to them with this proposal, Whether they would rather die for them that deserted them, or be saved with Honour as being brave Men? To which they reply'd, But how can we be saved and withall secure the Reputation of stout men still? To which *Cyrus* return'd, Because we are Witnesses how you maintain'd your Ground alone, and fought to the last. But upon what Condition may we be preserv'd? Upon this only (reply'd *Cyrus*) that you yield up your Arms, and enter into a League of amity with those who when 'twas in their Power to kill you, chose rather to spare you: When they heard this they ask'd again, But to what Service will you employ us if we League with you? Why says *Cyrus*, I will benefit you, and be benefitted by you. Then said the *Egyptians*, And what benefits do you mean? To which *Cyrus*, I will give you a larger stipend then that which you now serve for, as long as 'tis War-time. And when 'tis peace, whoever of you are minded to remain with me, I will give them Ground and Cities, Wives and Slaves. When the *Egyptians* heard this, they desired that this only might be excepted, that they should not be put upon't, to fight against *Cresus*: For him only they could forgive. So upon all the rest they were agreed, and plighted their Faith mutually to each other. And so that Remnant of the *Egyptians* which was then preserv'd remain still in the Service of the King. And *Cyrus* gave them Cities in the higher parts of the Country, which are call'd to this day the Cities of the *Egyptians*. Such as are *Larissa* and *Cyllene* by *Chuma* bordering upon the Sea, which their Posterity now enjoy. *Cyrus* having

The *Egyptians* live themselves under *Cyrus*.

ving dispatch'd these affairs return'd by night and incamp'd at *Thyribare*.

In this Battel, the *Egyptians* were the only men among the Enemies Army, that came off with any credit. And of *Cyrus* his Souldiers, the Horse seem'd to do best: So that the Armour is kept to this day, wherewith *Cyrus* arm'd his Horsemen. Moreover the Hooked-Chariots perform'd so well, that those Warlike kind of Chariots are retain'd in use by the King at this day. All the good which the Camels did was only to frighten the Horses. For as those that rode upon them kill'd none of the Horsemen, so neither were they kill'd by the Horsemen themselves, because no Horse would dare to come near them. And in this respect they were something useful, but however now 'tis out of fashion, for great Men to keep Camels for their use, or to exercise themselves in fighting from them: They are now put to their Primitive Work of carrying Burthens. Now when *Cyrus* his Souldiers had supp'd and placed the Guard they betook themselves to their rest.

*Cresus* with his Army made directly towards *Sardis*. Those of other Nations went every one as far homeward as they could that night: As soon as it was day *Cyrus* led his Army directly against *Sardis*. And as soon as he came to the Walls he erected his Engins and Ladders against the Works: At length he had made way for the *Persians* and *Chaldeans* to scale the Walls of the *Sardians*, the night following in the most difficult and seemingly desperate place of all the Works. The Leader of this undertaking was a certain *Persian*, who

*Cresus*  
flies to *Sardis*.

who was a Servant to one of the Keepers of the Garrison, and knew both the descent to, and the ascent from the River. When 'twas known that the Tower was taken, the *Lydians* fled from the Walls, every one where he could. *Cyrus* entering the Town at break of day, gave order to his Army that none should offer to leave his Rank. But *Cresus* locking himself up in his Palace, call'd out upon *Cyrus*: Who when he had left him in Custody, went to the Tower that was taken: Where when he saw the *Persians* keeping the Tower as they ought to do, but of the *Chaldeans*, nothing but their Arms; because they were gone down to plunder the Houses; he presently call'd together their Commanders, and forthwith cashier'd them from his Army. For, says he, I will never endure that those that desert their Ranks shall fare better than others. And I would have you know, that 'twas my design to make all you, that fight in my Service, such as all the *Chaldeans* should call happy. But now think it no wonder when you are gone from me if you meet with those that are stronger than your selves. When the *Chaldeans* heard this, they were affraid, and desired him not to be angry, and they would refund all the Plunder back again. *Cyrus* told them he had no need of it, but if they would have him reconciled, they should give all which they had taken, to those who stood guarding the Tower. For (says he) if my Souldiers observe that those who keep their Ranks, are best rewarded, then all will go well. Whereupon the *Chaldeans* did as *Cyrus* had commanded them: And so those that behaved themselves obedient-

*Sardis*  
took by  
*Cyrus*.

*Cyrus* p<sup>ro</sup>-  
n<sup>ot</sup>is the  
greedy  
*Chaldeans*.

ly were well rewarded. *Cyrus* having incamp'd his Army in the most convenient place about the City, Commanded his Souldiers to keep on their Armour, and take their dinner.

*Cyrus  
Commands  
Cresus to  
be brought  
before him.*

When this was done, he gave Command that *Cresus* should be brought to him. He, when he saw *Cyrus*, God save you Master (says he) For that is the Name which Fortune has now order'd me to call you by. And you too *Cresus* (reply'd *Cyrus*) forasmuch as we are both Men. But what say you *Cresus*, will you give me some advice? Yes, reply'd *Cresus*, I would be ready to serve you in any thing, for I believe thereby I should also advantage my self. Then the business is this, *Cresus*, I see that my Souldiers are quite spent with Labour, and have exposed themselves to much danger, and that now they think to have the richest City in all *Asia*, next to *Babylon*, and therefore I think 'tis but reasonable they should be something the better for it. For I know that unless they reap some benefit from their Labours, I can't expect to have them continue Obedient to me long. But yet I am not willing to yeild up the City, to be Plunder'd by them. For then the City would go near to be utterly destroy'd, and besides, I know that in such pillaging those would get most who least deserve it. Upon the hearing of this, says *Cresus*, let me tell some of the *Lydians*, whom I please, that I have prevail'd with you, that there shall be no plundering, and that their Wives and Children shall not be dragg'd from them, and that I have engaged to you for this Priviledge, that the *Lydians* shall come and offer you of their own accord what ever is of any worth

worth in *Sardin*. For I am confident if they hear this, they bring you all the good things they have among them: And besides, by this means the City will be able to afford you a new supply of good things another year. Whereas if you suffer it to be plunder'd, all Trades and Arts which are the Seminaries of plenty will be destroy'd. But besides, you will have time enough to think of plundering as you pass along, and survey every thing. But in the first place, I would have you send to my Treasures, and my Keepers shall surrender it up to those you employ. *Cyrus* liked all these proposals of *Cresus* very well.

But tell me *Cresus* (says he) what's become of what the Oracle of *Delphos* said to you. For they say that Oracle is in great esteem with you, and that you undertake every thing you do by his Direction. I wish things were so with me, *Cyrus*, but I have offended *Apollo* by doing things quite contrary at first. How do you mean (says *Cyrus*) for methinks you speak paradoxically. In the first place, says he, neglecting to inquire of him about the things which concern'd me; I must needs try whether he could give true answers or no. Now you know that not only God, but even good and honest Men don't love to have their Integrity question'd. But when I perceiv'd that I had not done wisely, being at a great distance from *Delphos*, I sent to know of him whether I should have any Children or no. For the first time he would not so much as vouchsafe me an answer. But at length, after I had ingratiated my self into his favour (as I thought) by presenting him with many Offerings, Gold and

*Arts are  
the Springs  
whence  
Riches  
flow.*

*Cresus  
tries the  
truth of the  
Answers  
given by the  
Oracle of  
Apollo.*

Silver and frequent Sacrifices, I enquired of him again what I should do to have Children? He told me I should have Children. And indeed he was as good as his Word, for I had Children, but to little purpose: For one was very dumb, and the other a ever hopeful Young-Man dyed in the very Flower of his Age. Having such ill Fortune with my Children, I sent to him again, and desired to know of him, what course I should take to spend the remaining part of my Life as happily as might be. His answer to me was this; *You shall live happily, Cræsus, if you know your self.* I was mightily pleased with this answer, for I thought the Terms of my happiness were so easie, that the God did in a manner give it me. For indeed as for other Persons, they might partly be known, and partly not; but thought I, every one must needs know himself. And after this, as long as I lived in peace, I had nothing to Charge upon my Fortune since the Death of my Son. But being overperswaded afterwards by the *Assyrian* to War against you, I went through dangers of all sorts, and yet was preserv'd without sustaining any harm. And thus far I had no reason to complain of *Apollo*: For when I perceiv'd that I was not able to make my party good against you, by the help of *Apollo*, I and those that were with me made a safe escape. But being again dissolv'd in the luxury of my present wealthy Condition, and overcome partly by the importunity of those who would have me head them, and partly by the Presents, whereby they oblige me, and partly by the flattery of those that told me, how ready all were

to obey me; and what a great man I should be, if I would but take the Command of the Army upon me; being puff'd up I say, with such Addresses as these, and pleas'd to see my self courted thus by Princes on all sides, to accept of the Generalls Office, I did so, as if I were capable of becoming some great Person. And this I did out of self-ignorance, thinking my self able to deal with you who are descended of the Gods, born of Kings, and from a Child train'd up to Arms. Whereas I was inform'd that of my Ancestours, he that first got the Kingdom, was made King, and a Free-Man at the same time. Now since I did not consider these things, I deserve to be punish'd as I am. But now *Cyrus*, I know my self: Do you think then that *Apollo* will be as good as his Word to me now, since he told me, I should be happy if I knew my self? And I ask you the rather, because you seem at this time to be able to give a shrewder conjecture then another Man: For 'tis in you to make me so. Then said *Cyrus*, I would have you advise me *Cræsus* in this case, for considering with my self your former happy Condition, I am mov'd with Compassion toward you, and therefore I do permit you to keep your Wife which you have at this time, and your Daughters (for I hear you have some) and your Friends and Servants, and to use the same Table which you did formerly: And I acquit you also from all military Service. Then says *Cræsus*, you need not deliberate any longer what answer to make concerning my happiness. For I now tell you my self, that if you do what you promise I shall be happy both in other mens Opinion

What life  
may be ac-  
counted  
happy.

nion and my own too. Then said *Cyrus*, and who is there that is so? My Wife, replied *Cresus*; for she was partaker with me of all my good Things, Delicacies and Mirth: But as for my Cares, and how it fares with me now, and what is the issue of the Battel, she knows nothing of it. And you seem to be willing to make me as happy as I did her, whom I loved beyond any Person in the World. And therefore I think I must offer some more Presents to *Apollo*, as a Testimony of my Gratitude. When *Cyrus* heard these Words of *Cresus*, he admired at the even temper of his Mind. And ever after that time *Cyrus* had him along with him wherever he march'd, either because he thought him useful to him, or for the better security: After these discourses they parted, and went to Bed.

The next day *Cyrus* calling together his Friends and the Commanders of his Army, ordered some of them to receive the Treasures, others he employd in setting aside such a proportion of the money surrendered by *Cresus* for the Gods, which the *Magi* should think fit. The rest he order'd to be chested up and put in the Waggon, and to be carried about with them wherever they went, that so as occasion required every Men might receive his reward. Which things were done accordingly.

*Cyrus* calling some of his Guard to him, tell me (says he) did any of you see *Abradatus*? For I admire that whereas he used formerly to frequent my Company, now he does not appear: Whereat one of the Guard made answer, There is good reason for it, Sir, for he is not alive, but was kill'd in the Battel, when he made an onset upon the *Egyptians* with

*Cyrus is  
made ac-  
quainted  
with the  
detach of  
Abradatus.*

with his Chariots. 'Tis said that all his men, except some few of his Friends, deserted him, as soon as they saw the Squadron of the *Egyptians*. And now they say his Wife has took him up dead, and put him into the Sedan, which she used to be carry'd in her self; and brought him hither to the River *Pactolus*. And 'tis reported that her Eunuchs and Servants are digging a Grave for him upon a little Hillock, and that his Wife sitting upon the Ground has dress'd him with all the Ornaments which she had about her, holding his Head in her Lap. *Cyrus* hearing this, struck his Thigh, and immediately mounting his Horse, and taking with him a thousand Horse-men made toward this Tragedy. But before he went, he left word with *Gadatas* and *Gobryas*, that they should take what Ornaments were proper for a dead Man, who was both a Man of Valour and a Friend, and follow presently after them. He commanded also those who had Cattel with them, that they should drive more to the place where they heard he was, that so he might do Sacrifice for the dead.

Now as soon as he saw the Lady sitting upon the Ground with the dead Body lying by her, he could not forbear shedding Tears at the sight, and broke forth into this passionate Expression: Alas my dear Courageous and Faithful Soul, have you thus left us? And with that he took him by the Hand, which came off with his taking hold of it: For it had been cut off by an *Egyptian* Spear. Which when *Cyrus* saw, he was the more passionately concern'd for him: But his Wife fell a crying most grievously, and taking the Hand from *Cyrus* kiss'd it, and then put it on again as

G § 4

well

*Cyrus la-  
ments the  
Death of  
Abrada-  
tas.*

well as she could, and said, all the rest *Cyrus* is so as this. But to what purpose is it for you to see more? But I know he came to this upon my account, and perhaps *Cyrus* as much upon yours too. For I like a Fool as I was push'd him on forward with much earnestness, that he would make it appear by some considerable adventure or other what a friend of yours he was, and he, I know, did not mind what happen'd to him, so that he might but gratifie you by some eminent piece of Service. So now he is dead and gone without the least stain of dishonour behind him, but I sit here alive by him who put him upon these attempts. *Cyrus* having wept a pretty while silently to himself, at length says he, But however ( Lady ) he has died Honourably, for he is gone off with Victory. But do you take this which I give you, and adorn him with it ( for now *Gobryas* and *Gadatas* were come with plenty of rich Ornaments with them ) and know that I have yet other Honours in reserve for him, for he shall have a Monument made for him suitable to his Quality, and withal such Sacrifices offer'd for him, as become a Man of his Valour. And you for your part shall not be left desolate, for I will ever honour you for your Chastity and your other Vertues, and leave you in Charge with one that shall carry you about whither so ever you are minded to go. Only let me know whither you would be carried. Then said *Panthea*, don't trouble your self about that, *Cyrus*, you shall be sure to know to whom I intend to go. *Cyrus* after these discourses went away, pitying the Woman for the loss of such an Husband, and the Husband for being taken away from the sight of such a Wife.

The

The Lady commanding her Eunuchs to withdraw, till she had wept her fill, bad her Nurse to stay with her, and withal told her that she should cover her when she was dead and her husband with the same Cloth. Her Nurse begg'd her most earnestly not to think of doing any such thing to her self. But when she saw 'twas to no purpose, and that she only provoked her passion the more, she sate by her weeping. Then the Lady drawing out a dagger which she had before provided for that purpose, Stabb'd her self, and leaning her head upon her husbands breast dies. The Nurse after a great deal of Lamentation coverd them both according as *Panthea*, had order'd. *Cyrus* as soon as he had heard what the Lady had done, came in a great fright to try whether he could bring any help. Her three Eunuchs when they saw what was done, drew out their Daggers, and without any more ado Stabb'd themselves in the very place where she order'd them to stand. And now they say the Monument is built along as far as the place where the Eunuchs stood. In the upper Pillar the names of the Man and the Woman are said to be written in *Syriac* letters, and underneath they say there are three Pillars more with this Inscription, *Royal. Cyrus* as he drew nigh to this sad Spectacle stood amazed at the passion of the Lady, and when he had sufficiently Lamented her went away; But he took special care (as 'twas fit he should) that they might be honorably treated, and accordingly made, they say, a great and stately Monument for them.

After this the *Carians* happening to have a Sedition among them, and waging War against one another who should inhabit the fortify'd places, both Parties applied

The Lady  
*Panthea*  
Stabs her  
self.

The Mon-  
ument of  
*Abrada-  
ras*,  
*Panthea*  
and her Eu-  
nuchs.

Cyrus  
sends Forces  
into Caria.

Adusius  
is sent into  
Caria.

applied themselves to *Cyrus* for help; who was now at *Sardis* taken up in making of Engins and battering Rams, that he might beat down the Walls of them that refused to yield. In the mean while he sent *Adusius* a *Persian*, a prudent Man and well Skill'd in Military affairs and of a complaisant Wit, with an Army unto *Caria*. The *Cilicians* and the *Cyprians* readily joyning themselves to him. Which forwardness of theirs was the reason why he never sent a Governour among the *Cilicians* and *Cyprians*, contenting himself with the Governours of their own nation. But he exacted Tribute from them, and a Supply of Souldiers as often as he had occasion. Assoon as *Adusius* was come with his Army into *Caria*, some of each party came to him, offering to admit him within the Works to the detriment of the contrary Faction. *Adusius* dealt alike with both of them, telling each faction that the other made the most reasonable offers, and that they should keep all things private, that the adverse party might not know that there was a League of Friendship betwixt them, as if by this means he intended to assault the other party when they were least provided. Moreover he would have both Parties swear to him, that they would admit the *Persians* within the Works without any fraud, and to the good of *Cyrus* and the *Persians*. And he also would swear himself that he would enter within the Works without any fraud; and what was more, to the benefit of those that admitted him: When he had thus delivered his mind to them, he enter'd into the same engagement with both of them, severally, whereupon he was admitted within the Castle with his Horse, and took possession of both their Fortifications.

tions. Assoon as 'twas light next day he sate in publick with his Army, and summon'd together as many as were convenient. When they saw each other they began to look very sorrowfully, as suspecting that both of them were brought into a Snare. But while they were thus surmising, *Adusius* spoke to them to this purpose. I have obliged my self by an Oath to you ye *Carians* that I would enter within your Walls without any fraud, and to the benefit of those that gave me admission. Wherefore if I destroy either of you, it must be granted that I enter'd these Walls to the hurt of the *Carians*, but if I make peace between you, and so order the matter that you enjoy your Country in quietness and security, then I shall think that you are no loosers by my coming. Know therefore that from this very day forwards, you must converse friendly one among another, and till your Ground without fears and suspicions, and give your Children in Marriage one among another, and if any one offers to begin any disturbance, both *Cyrus* and my self will be their profest Enemy. Whereupon the Gates of the Castles were immediately open'd, and the Ways full of Passengers going to and fro, and the Fields were full of Husband-men. There were feasting days kept on both sides, and all things were full of Peace and Mirth. In the mean while there were some Messengers came from *Cyrus*, who ask'd *Adusius* whether he wanted another Army or any Engins, or no. To whom *Adusius* made answer, That he could use the very same Army elsewhere also. And with that he drew off his Army, leaving some Souldiers to Guard the Towers: But the *Carians* were very earnest with him to tarry with

*Adusius*  
composes  
the Difference  
amongst the  
*Carians*.



with them, which when he refused to do, they sent some of their men with a petition to *Cyrus*, that he would make *Adusius* their Governor.

*Cyrus* in the mean time had sent away *Hystaspas* with an Army into *Phrygia* near the *Hellepont*: As soon therefore as *Adusius* was arrived, *Cyrus* commanded him to follow after *Hystaspas* with his Army, that so they might be the more pliable to *Hystaspas*, when they heard that another Army was coming after behind. The *Græcians* that border'd upon the Sea-side had purchased by a great sum of money, that they might not admit the *Barbarians* within their Walls, but yet they were tributary, and bound to assist *Cyrus* in his Wars whenever he required them. But the King of *Phrygia*, began to make Preparations as if he would defend his Walls and not obey the Summons, and so likewise he declared he would do. But after that his Deputy Governours revolted from him, and he was left alone, he came at length into the Hands of *Hystaspas*, and the cause was committed to the judgment of *Cyrus*. *Hystaspas* having left a strong Garrison of the *Persians* in the Towers drew off, and led with him besides his own Company a great many of the *Phrygians* both Horse-men and Target-men. But *Cyrus* had given Order to *Adusius*, that after he had joyn'd himself to *Hystaspas* he should bring those *Phrygians* who sided with him arm'd as they were; but as for those that would have stood it out, he should take away from them their Horses and their Arms, and command them to follow all behind with Slings. And this was done so accordingly.

The Græ-  
clans made  
Tributary  
to *Cyrus*.

The King of  
*Phrygia* is  
taken.

But

But *Cyrus* moved now from *Sardis*, and having left a considerable Guard of Foot there, and retaining *Cresus* also with him, he carried away with him a great many Waggons full laden with plenty, and Variety of Wealth. Then *Cresus* came to him and brought him an exact Catalogue of every thing that was in every one of the Waggons, telling him: If you take this Inventory, *Cyrus*, you will know who restores his Charge honestly again, and who does not. To which *Cyrus* replied, you do very well *Cresus* in being so Provident, but I intend that those shall carry these Riches who are worthy to possess them. So that if they filch any thing, it shall be nothing but what is their own. And with that he gave the Papers to his Friends and his Captains, that so they might know who deliver'd up their Charge safe and sound, and who not. He had also with him some of the *Lydians*, whom he observ'd to be Curious and neat in looking to their Arms, Horses and Chariots, and whom he observ'd to be Studious and Industrious how to please him: These he led with him in their Armour. But as for those whom he observ'd to follow him grudgingly and unwillingly, he took their Horses and gave them to those *Persians* that first went with him to the Wars. He also disarm'd them, and made them follow behind with Slings: Because that kind of Armour is counted the most servile of any. And besides it sometimes happens that the Slingers when they are back'd with other Forces do a world of good, but if they are alone they are not able to stand before a very few Souldiers that fight Hand to Hand.

But

*Cyrus*  
shows him-  
self not to  
be Cove-  
tous.

Cyrus  
brings ma-  
ny Coun-  
tries under  
his Yoke,

And re-  
turns to  
Babylon.

But as *Cyrus* was marching on in the way that leads to *Babylon*, he subdued the people of the greater *Phrygia*, the *Cappadocians* and the *Arabians*, with whose Armour he arm'd no less then forty thousand of the *Persian* Horse. And many of the Captives Horses, he distributed among his Fellow-Souldiers. And thence he came to *Babylon* with a vast number of Horse, with many Archers and Darters; and an innumerable Company of Slingers. And when he was come to *Babylon*, he placed his Army all round about the City; and he himself with some of his Friends and a few other Souldiers travers'd round the City. After he had survey'd the Walls he was preparing to draw off his Army, when a certain Renegade came to him out of the City, and told him that the *Babylonians* had a design to set upon him when his Army retreated. For, says he, when they beheld your Army from the Walls it seem'd to them very inconsiderable, which indeed is no wonder, for since the Walls which they surrounded are of a very large compass, the Army must needs be reduced to a great thinness. Which when *Cyrus* heard, he went and stood in the middle of his Army with the retinue that was with him, and gave Order that the Souldiers which were heavy-arm'd at each extremity of the Squadron should repair to that part of the Army which stood still, till each extremity met in the middle. Which when done, those that stood still were the more encouraged, because the Body of their Army was now doubled, and those that drew off were likewise more confirm'd in Confidence. For before, those that stood still were just close by the Enemy. But when both extremities were met

and

and embodied together, they stood more close and compacted, both those that drew off, because all those who were beyond them, and likewise those beyond, because of those who clapp'd in behind. Their Squadrons being thus order'd, it must needs be that the foremost and hindermost were the strongest, and that the weaker sort were placed in the middle. Which order seems to be the most advantagious to fight in, and most convenient to prevent escape. Besides, the thicker the Body was made, the Horse-men and those that were light arm'd drew from the Wings the nigher to the Leader. When they were thus collected together, they retreated leisurely from the place whence the Artillery was discharged upon them: And when they were got out of reach they faced about, with their Shields before them; and in this posture they stood and view'd the Walls. And the further they were off, the seldomer did they change their posture. But when they apprehended themselves out of danger, they retreated in a full Body till they came to their Tents.

Where being now arrived, *Cyrus* calling together as many as he thought necessary, thus bespoke them: We have taken a survey of the City (Fellow-Souldiers) on all sides, and truly how such strong and high Walls may be taken, I confess I do not know. Only this I must tell you, that the more men are in the City and come not out to fight, the easier 'twill be to starve them into compliance. And therefore unless any of you can think of a better Expedient, I think that must be our way to deal with them. Then said *Chrysanias*, Does this River which is above a quarter of a Mile broad

*Cyrus*  
(shows what  
way he  
thinks it  
most conve-  
nient to be-  
siege Baby-  
lon.

*Chrysan-  
tas gives  
his Opinion  
also, which  
is rejected.*

go through the City? Yes (replied *Gobryas*) and 'tis so deep withall, that if two Men should stand one upon the other they would not reach above Water: Whence it comes to pass that the City owes more of its strength to the River then to the Walls. Then said *Cyrus*, let us let alone those things *Chrysan-tas* which we are not able to compass. And let every one fall to work and cast a large and deep Trench, such as may need but few to Guard it. Having therefore measured out a space of Ground all round the Walls, leaving some void space on this side the River, as much as would serve for some Out-works, he cast a great Trench about the Walls, throwing up the Earth toward themselves. Then he built Towers by the River, founding them upon Palm-Trees, which were no less then an hundred yards tall, (for there are some of a greater length then this: ) And 'tis the nature of Palm-Trees when they are press'd with any weight to rise up into a great bunch, just as the backs of Asses do that carry Burthens. And these Palm-Trees he chose for the Foundation of his Towers, that he might observe the manner of those that lay siege against a City, that though the River should get into the Trench, yet the Tower might still stand fast. He rais'd also many other Towers upon the Earth that was thrown up, that there might be a great many places for standing Sentinel: And thus were *Cyrus* his Men employ'd. But those that stood upon the Walls laugh't at this siege, having Provision enough to last them above twenty years. Which when *Cyrus* understood he divided his Army into twelve parts, that so every part might keep Ward one month in a year. When the

*Babylonians*

*Babylonians* heard of this, they laugh'd so much the more, as thinking with themselves that they should have the *Phrygians*, *Lydians*, *Arabians* and *Cappadocians* to keep Ward against them: Who, as they thought, were better affected toward themselves, then toward the *Persians*. And now by this the Trenches were made.

But *Cyrus* hearing that the *Babylonians* were to have a great Festival celebrated, when they used to revel all night long, as soon as it was dark by the help of a great many Hands, he open'd a passage into the Trench toward the River. When this was done, the Water flow'd into the Trenches by night, so that that part of the River which ran through the City began at length to be passable. When this had taken effect, *Cyrus* commanded the chief Officers of his Horse and Foot to come to him, and that they should each of them lead their Thousands, divided into two Companies. And that the rest of their Fellows should follow behind after their wonted manner. When these were come, *Cyrus* sent some of his Horse and Foot into the shallow parts of the River, to try whether it was passable or no. And when they had brought word that it was passable, then calling together the Officers of his Horse and Foot, he thus deliver'd himself to them. This River (Fellow-Souldiers) has afforded us a passage into the City: Let us therefore enter with Courage and fear nothing, but let us consider, that those whom we now set upon are the very same which we overcame before, when they were assisted by Neighbour Forces: When they were all awake and sober, arm'd and in Martial order. But now we go against them at a time

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when

when many of them are fast asleep, many drunk, and all in a disorderly posture. And besides, when they once know that we are got within them, they will be ten times more impotent then they are now, because they will be in a Consternation. But if any be terrified with that which uses to be most formidable to those that enter Cities, lest getting up upon their Houses they throw down things upon us, let that rather add to your Courage. For if any climb up into the tops of their Houses, we have, you know, the God *Vulcan* for iour Fellow-Souldier. And their Porches are very easy to take fire: For their Doors are made of Palm-Tree, and daub'd over with Sulphur which is very apt to kindle. And we for our parts have good store of Torches, Pitch and Tow which will quickly kindle a great fire, so that they must of necessity either quickly leave their Houses or be quickly burnt. But come on and take to your Arms, and I by the help of the Gods will lead you the way. But do you *Gadatas* and *Gobryas*, shew us which way we must take, because you know it, and as soon as we are come in, lead us to the Palace. Then said those that were with *Gobryas*, 'tis no wonder if the Gates of the Palace stand now open, for the whole City seems this night to be given up to Revelling. But however we shall light upon the Watch before the Gates of the Palace, forasmuch as they always stand there. Come, says *Cyrus*, let us not lose time, but make hast that we may take them napping: And with that they marched on. Those that met with them were either kill'd or fled, and made a great noise. *Gobryas* his Company answer'd them in the same noise, pretending that they also belong'd to the Revel. \*Thus they

\**Cyrus*  
takes *Ba-*  
*bylon*  
whilest  
they were  
feasting,  
which a-  
grees with  
*Daniel's*  
History.

they kept on till at length they were come to the Palace: Where they found the Gates shut; but those that were commanded to set upon the Guard, fell upon them while they were drinking by a great fire, and used them after the hostile manner. But as soon as there began to be a great clamour and noise, and those that were within perceived the Tumult, the King commanded them to see what was the matter, and some of them open'd the Gates and ran out.

When *Gadatas* his men perceived the Gates were open, they presently rush'd in, and following hard upon them, and slaying them as they retreated, they came where the King was, and found him standing with his Sword drawn. But he was easily overcome by the more numerous Company of *Gadatas* and *Gobryas*. And those also that guarded him were all slain, some flying and others offering to defend themselves as well as they could. *Cyrus* sent his Troops of Horse all about the ways with a Commission to kill all those whom they found stragling out of their Houses, but as for those who were within Doors he sent them word by some that understood the *Syriac* Language that they should keep within, and that if any one were caught without doors it should be as much as his life was worth.

But when *Gadatas* and *Gobryas* were come to *Cyrus*, they first of all gave thanks to the Gods for giving them the opportunity of punishing such an impious King, then they kiss'd *Cyrus* his Hands and Feet and wept for the very excess of joy. The next day when 'twas light those that kept the Walls

perceiving that the City was taken, and that the King was kill'd, they surrender'd up all without any more adoe. *Cyrus* took the Castles, and placed a Garrison in them. He gave their Friends leave to bury their dead, and order'd a Proclamation to be made by his Heralds, that the *Babylonians* should come and bring in their Arms, denouncing death to all those in whose Houses any Arms should be found. They brought in their Arms accordingly, which *Cyrus* put up in the Towers that they might be in readiness upon any occasion: When this was done he call'd his *Magi*, and commanded them that since the City was taken in War, they should lay aside the chiefest part of the spoils for the Honour of the Gods, and that they should assign Temples for them. Then he made a distribution of the other Houses and Palaces among them whom he took to have the greatest share in what was done. And after this manner he distributed according to his old rule, the best to those who had best deserv'd: And in case any one thought he had less than his due, he said he would have him come to him and tell him so. He gave order also that the *Babylonians* should till the Field, pay Tribute and discharge those Duties which were allotted to every one. He commanded the *Persians* and their Associates, and as many of his Fellow-Soldiers as would tarry with him, to shew themselves like Masters to those that were delivered to their Charge.

How *Cyrus* got himself honour'd as King. And from that time *Cyrus* himself also began to take upon him the state of a King, and to this purpose he was advised by his Friends to appear in publick but seldom, and that after a more splendid manner

manner then before; which he contrived after this manner: Early in the morning he stood in a convenient place and admitted any one to come to him that had any business with him, and when he had given him his answer, he dismiss'd him. But when his men understood the time of access, they came in vast Multitudes to him. So that there was great thronging and quarrelling among them who should come first. His Officers gave them admittance as well as they could according to their Quality; and if any one of his Friends appear'd pressing forward among the croud, then *Cyrus* reach'd out his Hand and pluck'd them to him, saying to them, Stay a little my Friends till we have dispatch'd this croud, and then we will converse at leisure. Wherefore his Friends waited, and in the mean while the croud increas'd, till the evening was come upon him before he could have opportunity of conversing with his Friends. Therefore *Cyrus* said to them: Now Friends 'tis high time to adjourn, but to morrow morning I would have you be here again: For I have something to say to you. When his Friends heard this they departed contentedly, though by reason of waiting up and down they had neglected their necessary affairs. So for that night they betook themselves to their rest.

The next day *Cyrus* was present in the same place, and now a greater Multitude of Visitants throng'd to come to him then before, who had got the start of his Friends. *Cyrus* therefore setting a Guard of *Persian* Spear-men in a large compass round about him, commanded them to admit none besides his Friends, and the *Persian* Captains, and

those of his Fellow-Souldiers; when these were come together before him he made this Oration to them. We have no reason (Friends and Fellow-Souldiers) to complain of the Gods, as if hitherto all things had not succeeded according to our desires. But if this be the fruits of performing great exploits, that a man cannot be master of his own time, nor have the freedom of enjoying his Friends, farewell all such happiness. For you know I began early in the morning Yesterday to hear those that came to me, and that 'twas quite night before I was released. And now you see those same Persons, and a great many more besides are come here again to find me more work. And therefore if a man will once indure this I see I shall have but little of your Company, and you of mine. But of my own Company I know I shall have none at all. Besides I take notice of another thing, which seems to me very odd and ridiculous. For to you I stand affected as I ought, but of these that flock round about me I scarce know so much as one, and yet these are so ready to press forward that they would prevent you in their Petitions if they could. Whereas on the contrary I think the best way for these Petitioners would be to study how to oblige my Friends, and to desire them to introduce them. But perhaps some of them may say, Why did he not use this Method at first, but afford himself freely to all Commers? Why, because I understood that the Nature of War was such, that a Commander ought not to be the last either in understanding or in doing what was necessary. And if Commanders should appear but seldome, they must needs Omit many things which ought to be done.

done. But now we have finish'd the greatest part of our Wars and enjoy a little respite, I am willing now to consult my own ease. Wherefore since I am in doubt what is best to be done for the security both of our own affairs and theirs whom we ought to be concern'd for, let some body or other advise with me and propose what he thinks most convenient.

These were the words of *Cyrus*. Then stood up *Artabazus*, he that said that he was *Cyrus* his Kinsman, and said, Indeed *Cyrus* you have well done in beginning this discourse. For when you were very young I began to get an interest in your Friendship, but when I saw that you stood in no need of my Services, I was something scrupulous of coming to you. But when you desired me by chance to deliver the Commands of *Cyaxares* to the *Medes*, I thought with my self that if I serv'd you readily in this, I might ingratiate my self with you, and have the privilege of conversing with you, which I desired for a long while. And that Charge indeed I perform'd well, so that you your self commended me. For 'twas then that the *Hyracians* first began to League with us, at a time when we were very destitute of assistants. So that we could e'ne have hugg'd them in our Arms for very kindness. After that when the Enemies Tents were taken I thought you were not at leisure for me, and indeed I forgave you on that score. At that time *Gobryas* enter'd into League with us, which was matter of great joy to me, and *Gadatas* too; And now I thought 'twould be exceeding difficult to have access to you. And then when the *Sacians* and *Cadusians* came over to us, 'twas

but fit you should attend upon them because they did upon you. But after that we were return'd to the place from whence we first set out, because I saw you were taken up in ordering your Horses, Chariots and Engins, sure, thought I, when this business is over he will be at leisure for me. But when we were alarm'd with that terrible News, that almost all the World were banded together against us, I was sensible that we then stood upon a very ticklish point, but in case things succeeded well I seem'd to be pretty well assured of having very intimate Converse with you. And now at length we have with much adoë overcome, the *Sardians* with *Cresus* himself are in subjection to us, *Babylon* we have taken and reduced all things within our Power, and yet by *Mithres* Yesterday I could no come to you had I not struggled with the croud. But when you took me by the Hand and commanded me to sit down by you, then was I fain to sit there a whole day in the view of the Multitude without either meat or drink. Now therefore if things may be so order'd that those that have deserv'd most at your Hands may enjoy your Company most, well and good, but if not, I will again in your own words give order that all shall withdraw from you except those that have been your Friends from the beginning. Then *Cyrus* and a great many more laugh'd heartily.

Then stood up *Chrysantas* the *Persian* and said thus, You did very well *Cyrus* formerly in exposing your self to common view, partly for the reasons you your self just now mention'd, and partly because we were not worthy of such a particular regard: For we were then with you upon our own

account. But it was necessary for you at that time to procure a Multitude at any rate, that they might share with us in undertaking Labours and undergoing dangers. But now you are in this Condition and can have more supplies of Souldiers when you please, 'tis fit now that you as well as others should have a fixt abode. For what will you be the better for your Empire if you alone want an Habitation, then which nothing is counted more sacred among men, nor more peculiarly our own. Besides, do you think we are not ashamed to see you weather it out abroad, when we in the mean time live in our Houses, and seem to be in a better Condition than you. When *Chrysantas* had thus spoken he was seconded by others who approved of his opinion.

Then *Cyrus* enter'd into the Palace, and those that carried the Money from *Sardis* here delivered up their Charge. As soon as he was enter'd, in the first place he did Sacrifice to *Vesta*, and then to *Jupiter* and some other Gods, as the *Magi* thought fit. When this was done he began to take other business in Hand. And when he consider'd with himself what a Charge he had taken upon him, who was to Govern such a vast Multitude of People, and that he was to reside in such a great and Famous City, which was as ill affected toward him as it could possibly be, these things consider'd he thought he had great need of a Guard, considering withall that Men were never so exposed to Violence as when they were eating or drinking, bathing or Sleeping: He made it his care to procure such as should be faithful to him in these Circumstances. And he was of Opinion that no Man could ever be faithful and trusty, who had a greater love for some other

*Cyrus  
takes a Life-  
Guard.*

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of Eunuchs  
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then for [him whom he was to Guard. He considered withall that those who had Children or agreeable Wives, or any other indearments of affection, were under a kind of Natural necessity of loving them best. But seeing the Eunuchs were destitute of all these, he thought they would have them in greatest esteem, by whom they might raise their Fortunes, be avenged of their Injuries, and be graced with Honours. And withall he thought that there was none that could oblige them by more Favours than himself. Besides, whereas Eunuchs are in great disesteem and contempt with other men, for that very reason they want the protection of a Master. For every one will think to take place of an Eunuch in all things, unless he be restrained by the dread of some higher Power. But now nothing hinders but that he that is faithful may take place of others, tho' he be an Eunuch. And whereas it might be objected that Eunuchs are much the weaker for being so, *Cyrus* was of a different opinion, observing that it was not so in other Creatures. For mad unruly Horses when they are cut cease indeed to bite People, and abate something of their frolicksomeness, but however they are still fit for the services of War. And so Bulls when they are cut remit something of their Rage and untractableness, but yet they retain their strength to Labour. And in like manner Doggs when they are cut are as good for keeping the House or for hunting as ever they were: So Men are not indeed altogether so brisk after they are quit of the Heat of Concupiscence, but yet they are never the more negligent in performing the business, or unfit to ride, or throw Darts, or less ambitious of Honour and Praise,

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as may appear from that Emulation which they discover both in Wars and hunting. And as for their fidelity they have given great proofs of it when their Masters have been kill'd: For none have shewn themselves more faithful in their Masters Calamities, then Eunuchs have done. And if they should have some small disadvantage in point of bodily strength, yet Arms will make the weak equal to the strong in War. These things consider'd he chose all his Life-Guard, his very Porters not excepted, from among the Eunuchs. But considering withall that this Guard would not be enough to defend him against the Multitude of those that were disaffected, he look't out for some others whom he thought most faithful to Guard his Palace. And because he knew that the *Persians* who were left at home lived very hardly by reason of their poverty, and indured a great deal of Labour partly because of the roughness of the place, and partly because they were forc'd to Work with their own hands, these he thought would be very ready to embrace such a way of life with him. He chose therefore among them ten thousand spear-men who should keep Ward round about the Palace night and day, whenever he was within. But if he was gone abroad any whither, they were to Guard him on each side as he went.

*Cyrus*  
takes him-  
self more  
Guards,  
out of the  
*Persians*.

And because he thought that all *Babylon* stood in need of a Garrison which might be able to defend it, whether he himself was nigh at hand or afar off, he placed a Garrison there, and order'd the *Babylonians* to pay a set stipend toward the maintaining it, because he would keep them low that so they might be the more tractable. And this is

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He also  
keeps the  
rest of the  
*Persian*  
Souldiers  
with him.

the state both of the Kings personal and of the City Guard to this day. Moreover casting with himself how he might maintain the Empire which he had, and gain more, he consider'd that these Tributary-men did not so far exceed his other Subjects in goodness, as they came short of them in number, and therefore he thought best to retain those stout men with him, by whose assistance and the favour of Heaven he had got himself this degree of Power, and to take care that they might not intermit their exercise in Arms. And that this might not seem a mere arbitrary Imposition upon them, but that they themselves might be convinced that this was the best course, and consequently might persevere in the exercise of Martial Vertue, he summon'd together the Peers of *Persia*, and as many others as he thought worthy to share in the Labour and the Profit: And when they were convened he made this Oration to them. We are much indebted to the Gods (My Friends and Fellow-Souldiers) that they have granted us the possession of those things, whereof we thought our selves worthy. We are now in the possession of a large and rich Country, and we have those that will manure it for our maintenance. We have Houses, and those too well furnished: Neither is there any reason why any of you should scruple at the possession of these things, for 'tis an eternal Law among all Men, that when a City is taken in War the Bodies and Fortunes of those that are in the City shall be in the disposal of the Conquerour. And therefore you have a just Title to what you possess, but if you permit the Enemy to retain any thing, that is wholly

ly to be imputed to your courtesy. But now concerning what is to be done next, this is my opinion: If we turn to the lazy and Voluptuous life of poor-spirited Men, who think Labour the most miserable thing in the World, and Idleness the greatest pleasure; we shall soon become unprofitable to our selves, and lose what now we have. For 'tis not enough that we were once Valiant-Men to make us continue so, unless by diligence and industry we still keep our selves in ure. For as other arts dwindle away through neglect, and as our Bodies though in never so good Health yet grow out of order for want of Exercise: So Temperance, Continnence and Fortitude by a little intermission will by degrees degenerate into Debauchery. We must not therefore be idle and indulge our Sloth, nor rush greedily upon that which is sweet at present. For I think it a great Atchievment to gain a Kingdom, but I think it a much greater to keep it: For to gain it, often times nothing more is required then to be bold and dare. But to the keeping it there is required Temperance, Continnence and a great deal of care and wise management. And therefore considering this, we ought to Exercise our Vertues more now then before we were in possession of these things: And besides, we must know that the more any one possesses, the more Envy, Treachery and Hostility he is obnoxious to, especially if he has Mens goods and Services against their wills, as 'tis our case: We have reason to expect the favour of the Gods; For we did not come by these things through Treachery or Injustice, but we reveng'd the Treachery which was designed against us. Now that which

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is next best we must obtain for our selves, and that is to think our selves worthy of Government, no farther, then we are better then our Subjects. 'Tis necessary that our Servants share with us in heat and cold, meat and drink, labour and sleep, but these things must be so common to them with us, that in every of these things we shew our selves Superior to them. But we must Communicate nothing of our Military Discipline and Exercise to them, whom we keep only to Labour for us and to pay Tribute, but we must excel them in these Exercises, and know that they are given us by the Gods as Instruments of Liberty and Happiness. And as we have deprived them of their Arms, so we must never be without them our selves, well knowing that those have all things at command as their own, who are constantly ready furnish'd with Arms. Now if any one should throw in this Objection; What then are we the better for obtaining what we wish'd for, if we must still endure hunger and thirst, care and Labour? You must consider that the precedent labour does always sweeten the enjoyment. For Labour is the greatest Banquet that can be to men of Generous Minds. But 'tis not all the sumptuousness in the World that will make that sweet and grateful which a man did not stand greatly in need of before he had it. But if as Providence affords us what men most desire, so to make them relish the better every one provides them for himself, such a man will be in a much better Condition than other indigent Persons in this respect, because his hunger will sweeten his meat, and his thirst will sweeten his drink, and his weariness will indear his

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rest. Wherefore I think 'tis our interest to keep up our Military Discipline as becomes men, that we may find the more relish in what we enjoy, and secure our selves from experimenting the greatest of Afflictions. For 'tis not half so grievous a thing not to get, as 'tis to lose what a man has gotten. Besides I would have you consider, what cause we have to pretend for an idle life now more then we had before. Is it because we are in Power? But 'tis a disparagement for those that Govern to be worse then their Subjects: Is it because we seem now to be in a more flourishing Condition then before? Can Idleness then be warrantable in a prosperous Fortune? Shall we animadvert upon those Servants which we have if they behave themselves amiss. But with what face can he that does ill himself punish others, for idleness or any other misdemeanour? Besides, I would have you consider that we have undertaken to maintain a great number of Guards both for our Persons and our Houses. Now what a shameful thing will it be that when we think we stand in need of others Guards, we be not Guards to our selves. But you must know there is no such Guard in the World as for a man to be Diligent and Valiant. For this will always inseparably attend us. But he that wants this, will never speed well in any thing else. What is it then that I would have you do? And wherein would I have you employ your Valour and Care? Why I will lay no new Injunction upon you, but as the Peers among the *Persians* live at the Court, so would I have you Peers that are here take to the same employment which we used there: And I would have you be intent upon me and observe whether I make

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it my business to mind my Duty, and I in like manner will observe you, and those whom I perceive to be careful and diligent I will honour and reward. Moreover we will here educate those Children which we have here. For 'twill be a means to improve our selves, if we endeavour to shew good Examples to our Children, and 'twill not be an easy matter for our Children to grow debauch'd if they would never so fain, when they shall neither see nor hear any thing that is filthy, but shall spend their whole days in the Study and Discipline of Vertue.

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XENOPHON'S  
INSTITUTION  
AND  
LIFE  
OF  
CYRUS the GREAT.

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THE EIGHT BOOK.

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**T**Hese were the Words of *Cyrus* : Then *Chryfantas* stood up and spoke to this effect. I have long since observ'd (Fellow-Souldiers) that in divers respects there is no difference between a good Prince and a good Father. For Fathers provide for their Children that they may want nothing that is good for them, and *Cyrus* seems now to advise us to those things which make for our Happiness. But in as much as he seems to me to have said something less  
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then the matter required, I will endeavour to make up what is wanting for your better Information. Think then with your selves, what City of the Enemy can be taken by those who will not obey the Commands of their Governour? Or what City of our Friends can be preserv'd by them? What Army of Rebellious Souldiers can obtain the Victory? How can men be more easily overcome in Battle, then when they pursue every one a divided interest? Or what other great exploit can be done by those who refuse to resign themselves to the conduct of their Governours? What Cities can be rightly order'd? What Families can be kept up? How do Ships arrive to the place which they are bound for? How have we our selves attain'd to this prosperous Condition we are now in any otherwise then by yielding Obedience to our Governour? For by this means we speedily arrived, whether by day or night to all places according as our business lay. And while we follow'd our Governour all in a Body, none were able to stand before us, neither did we leave any thing done by halves of all that was commanded us. If therefore to be obedient be the greatest good in order to the obtaining all other good things, know for certain that it is also the greatest good in order to the preserving what is already obtain'd. Consider moreover that before many exercis'd power over us, and we over none, but now your Condition is such that some of you command more and some less. As therefore you think it fit that you should be obey'd by those who are under your Command, so let us obey those to whom in Duty we are bound. And let there be this difference betwixt us and Servants that

that whereas they serve their Masters grudgingly and unwillingly, let us if we are in love with liberty, do those things of our own accord which are most commendable. And you shall find (says he) that those Cities which are not under Monarchical Government, yet if they obey their Magistrates with all diligence, will hardly ever be brought into Subjection by the Enemy. Let us therefore according to the order of *Cyrus* be always in readiness here at the Court, and exercise our selves in our Arms, that so we may keep what we have got, and offer our Services to *Cyrus* that he may use them to what he thinks expedient. For this we must know, that *Cyrus* cannot find out any thing that may promote his own private interest divided from ours. We have both one Interest, and both the same Enemies. When *Chrysantas* had thus said, the other *Persians* and Fellow-Souldiers rose up and gave their approbation to what had been said. Whereupon 'twas resolv'd that the Nobles should always stand at the Gates and offer their Services to *Cyrus*, till he should please to dismiss them.

Which decree is still observ'd by them that are under the Kings Dominions in *Asia*, in as much as they are very Officious in frequenting the Gates of their Princes. And as *Cyrus* (as we have observ'd) had so order'd the Constitution of the Government that he might preserve it to himself and the *Persians*; so the Kings that came after him wrote after his copy. But it falls out in this as in all other things, when he that has the Government in his Hands is a better Man then ordinary, then the Antient Rites and Customs are kept more

exactly, but if otherwise, more remissly. The Nobles therefore frequented the Gates of *Cyrus* with their Horses and Spears, in conformity to the order of those chief Men that were Partners with him in the overthrow of that Kingdom. But the rest had other things by *Cyrus* committed to their Charge. For some were Toll-gatherers, some were Stewards, some were Overseers of his Buildings, some were Treasurers and some were Caterers to buy in Provision. And to some he committed the care of his Horses and his Dogs, that he might have them train'd up for his use.

But that those whom he would have to share with him in maintaining his happy Condition might be improved to great degrees of excellence, this he made his own peculiar Care, and would not leave it in Charge with others. For he knew that if any time he should be engaged in War he must take his Guard from among those who had been exercised in the most desperate services, and that the Captains of his Horse and Foot must be taken also from the same Nursery. He knew also that he should make use of some of their services that they might be Deputy Governours of Cities and whole Nations, and that some of them might be employ'd upon Embassy. Which he took to be a thing of the most considerable moment, that so he might obtain what he had a mind to without being forc'd to wage War for it. And if those by whom the greatest businesses of state were to be managed were not such as they should be, he thought his Condition would be none of the best. But if they were, then he thought all would go well. And being he was of

*Embassadors very necessary in all Government.*

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this Perswasion, he did all he could to make them so.

He thought it also necessary that he himself should apply himself to the exercise of Virtue: For he thought it a great piece of indecency that he should incite others to great and laudable performances if he was not as he ought to be himself, which when he consider'd he found that he had need in the first place of leisure and opportunity if he would enter upon great designs. He thought it impossible that he should neglect his revenues, because he saw there were great expences in a great Kingdom. And again, whereas his revenue was very great, he knew he should be always taken up in the Care of managing it, and that that would call him off from the greater concerns of state. Wherefore while he was considering how his private Affairs might be rightly order'd, and he, in the mean time enjoy his opportunities of leisure, he call'd to mind how 'twas with the Military Officers. For, for the most part the Captains of ten take Care of their ten, and the Captains of the Regiments take Care of the Captains of ten, the Tribunes take Care of the Captains of the Regiments, and the Captains of ten thousand take care of the Tribunes. By which means it comes to pass that among so many thousands none are left uncared for: And when the head General is pleased to employ the Army, 'tis but to give his Orders to the Captains of ten thousand and the work's done. *Cyrus* therefore made use of the same Method in the Administration of his domestick Affairs, so that he needed only to impart his mind to a few, and his private concerns would by no

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means

means be neglected. By which means he had more leisure than either any House-holder or Master of a Ship. And having thus order'd his own Affairs he taught those of his Court to do the like. And so procured leisure both to himself and to his Friends.

Cyrus his  
way to  
bring his  
People often  
to Court.

After this he took upon him to reform those who lived at Court with him: And in the first place he look't after those who were able to live by the Labour of others, tho' they never came to Court. Because he thought those that were present would not be guilty of any misdemeanour; partly because they were in the Kings presence, and partly because they knew that they should have the chiefest of the Nation continual eye-witnesses of their Actions. But for those who were not present, he thought that either Intemperance, Injustice or Negligence were the causes of their absence. Wherefore upon that account he compell'd them to be resident: Which he did by authorizing some of his dearest Friends to take Possession of their Goods when they were absent. When this was done, those that were dispossest'd of their Goods came and sued for Justice. But 'twas always a long time before *Cyrus* would suffer the matter to come to a hearing. And after he had heard it, he used to delay a long time before he would give Sentence. And this he thought an excellent way to ingage their Services to him, better then if he should force them to be present by direct and open punishments. This was one way whereby he taught them to be always upon Duty: Another was by commanding those that were present nothing but what was easy and for their advantage

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to do; another way was, by giving them nothing who were absent. But if none of these courses proved effectual, his last way of dealing with them was to take away their Estates, and give them to those who he thought would attend upon him better. And by this means, he gain'd a profitable Friend instead of one that was unprofitable. And this manner of animadverting upon those that are absent when they ought to be upon Duty, is kept up in use by the King of *Persia*, at this day. And thus did *Cyrus* behave himself toward those that were absent: But as for those who gave him constant attendance he thought he should sufficiently stir them up to the undertaking of great and laudable Actions, if he himself that was their Prince made it appear that he was eminently indued with all Vertuous accomplishments.

He observ'd likewise that Men were made much the better by written Laws, but that a good Prince was to men a Law with Eyes: Since he could not only prescribe Rules, but also see and punish the Violation of them. Upon this account he discove'd at this time a more then ordinary Zeal for the Service of the Gods, because he was now in a happier Condition then ever. And now was the order of the *Magi* first constituted, whose Office was to sing Hymns of Praise to the Gods constantly as soon as 'twas light, and to offer Sacrifice every day. And these Constitutions are now retain'd by the King of *Persia*. The other *Persians* imitated him in this his Devotion, because they thought they should prosper the better if they worshipp'd the Gods as he did who was both happy himself, and

The whole  
World fol-  
lows the  
Kings ex-  
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commanded them to follow the same course. Besides, they thought hereby to ingratiate themselves the more with *Cyrus*. And he himself also was persuaded that the Religion of his Subjects would turn to his own interest, being of the same sentiments with those who would rather sail in the same Bottom with those that are Religious, then with those that carry the guilt of some heinous Crime about them. Besides, he thought that if all his Courtiers were season'd with a sense of Religion they would be the less apt to Plot any mischief either against one another, or against himself, who he thought had well deserv'd of his Court.

And whereas he had made it appear that nothing pleas'd him so well as that neither his Friends nor his Fellow-Souldiers should sustain any damage, and that he had an eye to Justice in all his Actions, he thought this would be a means to dissuade others from enriching themselves by indirect Methods.

He was also of opinion that the best way to make his Subjects modest, was by shewing them openly that he so much revered their opinion of him, that he would not speak or do any undecent thing in their sight. And this he thought an excellent expedient for this reason, because Men are apt to reverence not only Princes, but those whom otherwise they stand in no awe of, if they are modest, more then if they are immodest. And so do they reverence those Women most whom they perceive to be most Modest.

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He thought also that 'twould be an excellent way to ingage the obedience of his Subjects, if he rewarded those openly who obey'd him without any reluctancy, more signally then others, who had done never so many and so great Services. And this was his constant Practise as well as his opinion.

Moreover he taught them how to use Moderation by shewing them what a Master he was of it himself. For when men observe that he who has the greatest priviledge to be extravagant, behaves himself modestly and soberly, those that have less liberty will beware how they be guilty of any insolence. But the distinction that he made between Modesty and Moderation was this, that the Modest would avoid all indecencies in publick, but the Moderate in private also.

The best way to recommend continence to his Subjects was, he thought, by declaring as often as he had opportunities of pleasure offer'd him, that he would not be drawn off from what was Vertuous, but that he prefer'd labour joyn'd with Honesty before the sweets of pleasure. And by thus ordering his own Conversation he brought things to that pass, that Inferiours carried themselves with a great deal of Modesty and submissiveness toward their Superiours at the Gates, and that each behaved themselves with a composed gravity. You should see none there extravagant in their Anger, or ungovernably merry, but so orderly that when you saw them you would think they lived up to the very Rules of Vertue. And this was their manner of life at the Court.

But

But now for the better inuring them to Military Exercises, he used to lead them out a hunting. Because he thought that might be very advantageous to all parts of Military Service, but especially to riding. For it makes them the better able to sit their Horses in all sorts of places, because they must follow after their Game. Besides, it makes them nimble and active for any performance of Chivalrie, partly by the ambition of Honour, and partly by the desire of gaining the Prey. And here he disciplin'd his Courtiers in the severities of continence, labour, cold, heat, hunger and thirst. And this way of life is used by the King and Court at this day. It may appear from what has been already said, that he thought none was worthy of the Government who was not better then his Subjects. And also that by this continual exercising of them, he had sufficiently disciplin'd himself in Continence, and all Military Arts and Exercises. For he led forth others a hunting when there was no necessary occasion for their tarrying at home. But as for his own part, when his business detain'd him at home he used to hunt Beasts, which he kept on purpose in his Parks; Neither would he take any meat till after he had sweated, nor would he bait his Horses till they had been exercised. And to this private hunting he invited his Nobles. And this perpetual course of Exercise was a great improvement both to himself and those that were with him. Thus exemplary did he shew himself.

Moreo-

Moreover, if he took notice of any that were more then ordinarily diligent and industrious, he encouraged them by gifts, offices, preheminance and all sorts of Honours. By which means they all began to be very ambitious of approving themselves to *Cyrus*. This moreover is to be observ'd in *Cyrus*, that he did not only think that Princes should excell their Subjects, but that they should endeavour to please and sooth them as much as they could. Whereupon he thought fit to wear the *Median* Habit himself, and perswaded all his Court to do the like. For if there was any defect in the Body, this Habit he thought would hide it, and represent those that wore it handsomer and bigger then they were. For they have such manner of Shoes that you may hide something in them, so that they will appear a great deal bigger then they are. He gave them also liberty to Paint themselves, and so to improve their Natural Complexion. Moreover he taught them not to spit openly, or to blow their Noses, and that they should not turn about to gaze at any thing, as if there were nothing which they admired at. And all this he thought would contribute something towards the securing them from the contempt of the Vulgar. And thus he disciplin'd those whom he intended should partake of the Government, partly by exercising them, and partly by his own Majestic Example.

But as for those whom he bred up to be Servants, he did not make use of them in any liberal Exercises, or suffer them to wear any Arms. And he took care that they should never want meat or drink upon the account of liberal Exercises. He per-



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permitted the Servants as often as they went a hunting to carry meat with them, but he would not let any of the Nobility do so. And when they were to take a Journey he led them to Water just as he did his Horses. And when 'twas dinner time with them he would stay till they had eaten something, lest they should be over-hungry. So that the Servants as well as the Nobles would call *Cyrus* their Father, forasmuch as he provided for them so well, that by their own consent they would never be any other then Slaves. And thus did *Cyrus* strengthen and confirm the *Persian* Empire.

But as for those whom he had conquer'd, he apprehended himself in no danger from them. For he consider'd that they were but in a weak Condition, and under no Order or Discipline. And besides none of them was permitted to come near him, either by night or day. But for those who, he saw were the strongest, and furnish'd with Arms, and embodied together in a great number, and who were partly Commanders of Horse and partly of Foot, and whom he perceiv'd to be of great Spirits fit for Government, and who had near access to *Cyrus* his Guard, and many of which us'd to come oftentimes to *Cyrus* himself (which could not be avoided because he had occasion to use their Service) these indeed he was afraid of, and that upon several accounts. Considering therefore with himself how he might secure himself from them, also he thought 'twas not his best way to disarm them, and render them unfit for War; because that could not be done without injury and the overthrow of his Kingdome. Again not to give them

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admission, and to declare his distrust of them openly, would, he thought, prove the occasion of a War. Instead therefore of all this, he thought the safest and most honourable way, would be to make the chiefest men among them more affectionately disposed toward himself then towards one another. And he took this course to affect it. In the first place, he endeavour'd upon all occasions to shew as much candour and courtesy toward them as he could; as knowing how hard a thing 'tis to love those whom you think disaffected toward you, and how hard on the other hand 'tis to hate those of whose kindness toward your self you have full conviction. As long therefore as he was not in a Capacity to oblige them by Gifts, he endeavour'd to win upon their Affections, partly by consulting their welfare, partly by labouring for them, and partly by shewing them how much he rejoic'd at their Prosperity, and how much he was troubled at any ill that befell them.

But as soon as he was in a capacity to bestow Collations upon them, he observ'd that no favour of the same value was more acceptable to men, then to have meat and drink given them. Whereupon he gave order concerning his Table, that they should set before him meat enough to suffice a great many men of the same sort, with that which was for his own eating. And of this he always distributed among his Friends, to shew how mindful he was of them, and how much he loved them. Moreover he sent meat to them whom he perceived to be diligent on their Guard or officious to serve and Honour him, telling them withal, that he was not ignorant of the good will of those

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who

who were desirous to please him. He vouchsafed also the same Honour to his Domestics when he was minded to encourage any of them. And he order'd that all the meat of those his Domestics should be put upon his own Table, thinking this would be a great indearment to them as 'tis to Children. And if he had a mind to recommend any of his Friends to the esteem of a great many, he would send them meat from his own Table. And 'tis the manner at this day for all men to Honour and Reverence those who have any thing sent them from the Kings Table. Because they look upon them as special Favorites who have an interest to gain any thing for them if need be. Neither is it upon these accounts only that those things are most welcom which are sent from the King, but those meats are really more delicious which come from the Kings Table: And no wonder. For as other Arts arrive to higher improvements in great Cities, so are the Kings meats more curiously order'd then any other. For in little Towns it belongs to one Trade to make Bedsteads, Gates, Ploughs and Tables, and build Houses: And 'tis well if they can get their living so. But now 'tis impossible that those who are taken up in so many employments, should do them all well. But in great Cities where there are a great many that want each of these, one of these Trades is enough to maintain a Man. Nay, oftentimes one does not ingross a whole Trade to himself, but one makes mens Shoes, and another Womens Shoes. Sometimes 'tis maintenance enough for one man to work Shoes, and for another to cut them out. Sometimes 'tis one man's work to cut out Cloaths, and another's to make them

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up. Wherefore when each man's task is but little, he can't choose but do it well. And this is the very case in Victuals. For when it belongs to one and the same Person to make Beds, lay the Cloth, knead the Dow and cook the Meat, he must needs do these things but very indifferently. But when ones whole business is to boyl meat, and another's to roast it. When 'tis ones work to boyl Fish, and another's to frie it, and another's to bake Bread, and of that too only one particular sort, these things in my opinion must needs be done very artificially. And thus did *Cyrus* exceed all men in obliging his Friends with his meat.

But how eminent he was for obliging his Friends in other things also, I am now to relate. For altho' he excell'd other men in this, that he had a very great revenue, yet he excell'd them more in his munificence. And this custom of making great Collations begun by *Cyrus*, is still in use with the Kings of *Persia*. For who has more wealthy Friends then the *Persian* King? What King is there whose Nobles are more splendidly habited then his? Who is there that gives such noble Gifts, such as are his Jewels, and Bracelets, and Horses with Golden Bridles? For with the *Persians* none are suffer'd to have these things but those to whom the King gives them. Who is there besides that ever so far indear'd himself by his liberality as to be belov'd more then Brothers, Parents or Children? Who could ever revenge himself upon his Enemies who were distant from him the space of many months Journey so as the King of *Persia*? What other Prince after he had destroy'd the Kingdomes of other Nations so ended his days as to be call'd

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call'd a Father by his Subjects, besides *Cyrus*? Now 'tis well known that that's a Name which uses to be given more to them that bestow benefits, then to them that invade what is anothers. It is said moreover, that *Cyrus* made sure to himself those who are call'd the Eyes and the Ears of the King no other way then by obliging them with Gifts and Honours. For when 'twas observ'd that those that inform'd him of any material concern, were sure to be rewarded, every one would lie at catch for some discovery or other which might make for the Kings interest. And hence arose that Proverbial saying among them, that the King had a great many Eyes and a great many Ears. Now if any one is of opinion that 'twould be more for the Kings interest to have but one very considerable eye or ear, he is much out of the way. For one can see or hear but a very little, and besides if this charge were committed only to one, 'twould look as if all the rest had a Patent to be negligent and heedless. And besides whomsoever they knew to be the Kings Eye they would be aware of him. But 'twas not so here, for the King would give ear to any one that offer'd any considerable information. And by this means 'twas thought that he had a great many Eyes and Ears, and people were affraid to speak anywhere against the King as much as if he was present. Nay, they were so far from whispering any thing amiss of him to any Body, that every one was so affected as if all those with whom at any time he convers'd were the Kings eyes and ears. Now I can assign no other reason that men were thus generally affected toward him, but that he was wont to re-  
pay

repay small deservings with great Favours.

Neither is it any wonder that he exceeded all others in the magnificence of his Gifts, in regard he was so very rich. But that he who was a King should condescend so far as to outdo his Friends in Obsequiousness and Courteousness, that indeed is much to be admired. For 'tis said of *Cyrus*, that he was never so much ashamed upon any occasion, as when he was outdone by the Kindness of his Friends. And 'twas a common saying with him, that a good King was in all points like a good Shepherd. For a Shepherd after he has contributed to the welfare of the Sheep, and put them into a good plight, may then make use of them. And so 'tis but right that a King should be serv'd by those Cities and Men whose Happiness he has minister'd unto. And therefore since he was of such Sentiments, 'tis no wonder that he endeavour'd to outdo all Men in Offices of kindness.

There is a very notable piece of Instruction which he gave to *Cresus*, who told him that he would beggar himself in a little time by his over-liberalness; whereas, being a single Man he might hoard up great Treasures. Then *Cyrus* ask'd him; And how much Money do you think I might have had, if as you would have me I had hoarded up ever since I came to the Crown? Then *Cresus* nam'd a very large Sum. Then said *Cyrus*, Well *Cresus*, I would have you send some Body whom you can best confide in with my *Hystaspas*. And do you *Hystaspas*, go about to all my Friends, and tell them, that I have an Occasion for some Money (and indeed, so I have) and that every one of them should supply me with as much as he

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parallel be-  
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King.*

*Cyrus  
makes a  
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tion to Cra-  
sus of his  
inexhausti-  
ble treasure.*

can spare, and that he should deliver it seal'd up in Letters and superscribed to *Cresus's* Servant, to be brought to me. And when he had written some Letters to the same purpose, he gave them to *Hystaspas* to carry to his Friends; whom also he desired to receive *Hystaspas* as a Friend of his. He when he had gone his round, and *Cresus* his Servant was return'd with the Letters, told *Cyrus*, that now he must treat him as a rich Man, for he was come to him with a great many Gifts. Then said *Cyrus*, look *Cresus*, here is one of my Exchequers, and do you compute now the rest, and consider how well I am provided with Money, if occasion be. *Cresus*, upon Computation found that it came to a great deal more than he said *Cyrus* would have had, if he had hoarded up himself. Then said *Cyrus* to him, do you see now *Cresus* that I have my Treasures too? But you would have me by hoarding expose my self to envy and hatred, and trust a parcel of Mercenary Keepers. But I think my enrich'd Friends are my best Treasurers, and more faithful Keepers, both of my Person and of my Wealth, than if I should intrust it in the Hands of a Mercenary Guard. But I have another thing to tell you, *Cresus*. I must confess that I am not free from that Humour, whereby the Gods have made every Man poor, for, I have as unsatiable thirst after riches, as another Man. But I think there is this difference between me and other Men, that when they have got more Money than what is sufficient, they either hide it under Ground, or else give themselves perpetual Trouble by counting it over and over, and weighing it, and turning it up and down,

down, and keeping a careful eye over it. And yet, in the mean time, while they have it, they neither eat any more than they can bear away, for then they would burst; neither, do they wear more Cloaths than they can carry, for then they would be stifled. But that superfluity of Wealth serves to no purpose, but only to disturb and disquiet them. I, in the mean time serve the Gods and desire more. But when I have more than will serve my turn, I relieve my Friends with the overplus; and thus by enriching Men, I gain their good-will; which makes both for my Security and my Credit. My Wealth, in the mean time is neither consum'd with rust, nor oppresses me with its weight. But now for Glory, the more it is; the more splendid and the lighter to be born, and oftentimes it makes those the more expedite that carry it. And besides *Cresus*, I don't think those the happiest Men that possess and keep most, for then those that keep the Walls of a City would be the only happy Men, because all that is in the City is in their Custody. But I take him to be the happiest Man in point of Riches who can procure most, and come honestly by it, and when he has it can put it to a commendable use. These were his Words, and his Actions were conformable.

Moreover observing that the generality of Men while they are in good health make it their business to store themselves with things necessary and useful for the time of sickness, and withal observing that they did not much concern themselves about it, he thought it was his part to provide here also. Wherefore he summon'd together the best Physicians, because he would spare no cost. And what-

soever Instruments, Medicaments, Meats or Drinks he was told were convenient he laid up great store of them all in readines. And if any of his Friends were sick he would come and look upon them himself, and supply them with all Necessaries. And he would give the Physicians thanks as often as they had cured any by those Medicines which he had laid up. By these and many more such Arts, *Cyrus* gain'd himself great esteem among those by whom he would be belov'd.

It made also much for *Cyrus* his Commendation that he provok'd his Souldiers to Emulation by setting up Martial Games and proposing rewards to the Victorious, in as much as therein he shew'd how much 'twas his Care to keep up the Exercises of Martial Vertue. And these Games did occasion a great deal of Contention, and Animosity among those of the chiefeft Rank. Wherefore *Cyrus* made an order that as often as there was any Cause to be decided, both parties should repair together unto the Judge. And then to be sure both the Adversaries would have recourse to such a Judge whom they thought the best, and most favourable to themselves. So that he that was cast would envy him that overthrew him, and hate him that gave it against him. And on the other side, he that won the day would impute his Victory to the equity of his Cause, and think himself indebted to no body. And so those who contended to be chief among *Cyrus* his Friends, did envy one another as much as those that dwell in Cities. Inasmuch that most of them could wish one another out of the way, rather then do one another any kindness. And these were the Arts by which *Cyrus* contrived

contrived to make his Nobles love him better then they did one another.

The next thing we have to relate is the manner of *Cyrus's* Procession out of his Palace. For the Majesty of this Procession seems to be one of those Arts whereby he secured the Dignity of his Kingdom. In the first place therefore, before he came forth, he call'd all the *Persians*, and all others that were in any Office, and distributed Median Garments among them. And indeed that was the first time that the *Persians* wore the Median Habit. And while he was distributing them, he told them he would go to some of the Temples which they had set apart for their Gods and do Sacrifice. Wherefore be ye all ready at the Gates adorn'd in this Habit before Sunrising, and do you stand in such order there as *Pheraulas* the *Persian* shall direct you to from me. And when I go before you, do you follow as you are directed. And if any of you can think of a better way of Procession, let them shew it when we come back: For all things shall be done for the best. After he had distributed the best Garments among those of the best quality, he brought forth other Median Garments. For he had made Provision of all sorts, Purple, Brown and Scarlet. And having divided these among his Captains, he order'd them to adorn their Friends in like manner as he did them. Then said some of those that stood by: And when do you mean to adorn your self *Cyrus*? To which *Cyrus* reply'd, and don't I seem to you to be adorn'd now while I adorn you? For so long as I can be beneficial to you my Friends, whatsoever Garment I wear I shall think my self fine in it. So they went away and

dress'd their Friends with that Habit which *Cyrus* had recommended to them.

Now *Cyrus* looking upon *Pheraulas* to be a Man of quick ready parts ( tho' of mean quality ) and one that lov'd neatness and order, and withal one that was very careful to please him, he calls him to him, and consults with him how he might so order his Procession as to make it a delightful Spectacle to his Friends, and a dreadful one to his Enemies. And when they had agreed both upon the same Method he desired *Pheraulas* to take Care that the Procession might be made the next day in the same order as they had contrived it. As for keeping order in the Procession ( says he ) I have commanded all to obey you. But that they may do it the more willingly, here take these Coats for the Captains of the Spear-men, and these for the Captains of the Horse-men, and these for the Captains of the Chariots. *Pheraulas* took them and carried them with him. As soon as the Captains saw him you are a great Man *Pheraulas*, ( said they ) since you are to order us also what to do. That is not all ( replied *Pheraulas* ) but I am to carry your Packets for you too : I have here two Coats you see, one for you and one for him, whereof I offer you the choice. Then he that took the Coat forgetting his envy, ask'd his Counsel which to take. *Pheraulas* when he had told him which was the better, if you now do tell ( says he ) that I gave you the choice, you shall not find me so much your Servant another time. *Pheraulas* having thus distributed these things as he was commanded, made it his next business to provide for *Cyrus* his Procession that every thing might be as neat as possible. The

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next day before 'twas light, all things were made clean and put in readiness, and they stood all in a row on each side of the way as they use to do when the King is to ride by. And between these rows none might pass unless he were a Noble-Man. There stood also Men with Rods to correct those who made any disturbance. Before the Gates there stood four thousand Guards in four Companies, and on each side two thousand. All the Horse-men likewise were present, and alighted from their Horses with their Hands appearing out of their Cloaks, as the manner of the *Persians* is to this day when they are in the Kings sight. The *Persians* stood on the Right-Hand, the others on the left-Hand of the way, and after the same manner were the Chariots divided half on one side, and half on the other. After the Gates of the Palace were open'd, In the first place four great fair Bulls were led forth to be sacrificed to *Jupiter* and the other Gods, according as the *Magi* had appointed. For the *Persians* make use of Artists more in Divine Service then in any thing else. Next to the Bulls there were Horses led to be Sacrificed to the Sun. After them was drawn a white Chariot with a Golden Harness, crown'd with Garlands, and sacred to *Jupiter*. After that followed a white Chariot of the Sun, crown'd like the other. After these follow'd a third Chariot whose Horses had scarlet-Trappings. And after these came Men with fire in a great Hearth. Next came forth *Cyrus* himself in his Chariot with a *Persian* Ornament upon his Head and a purple Robe half-white ( which is an Habit peculiar to the King ) and silken Garters upon his Legs, and a loose Veil all purple upon his Shoulders

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ders: upon his Head he wore a kind of Diadem and a certain badg proper to those of the Royal Blood which is now still in use. His Hands he held forth out of his Sleeves. As soon as he appear'd in view they all reverenc'd him with a very low bow, either because they had orders to do so, or because they were affected with the pomp and grandeur of the thing, or because *Cyrus* appear'd tall and graceful. However 'twas, 'tis certain that *Cyrus* never had such Veneration from any of the *Persians* before that time. But now when the Chariots of *Cyrus* was come forth the four thousand Guards march'd before, and two thousand attended on each side of the Chariot. The Nobility follow'd after on Horseback in their Robes with Javelins in their Hands, in number about three hundred. Next after these were led two hundred Horses that were kept for *Cyrus* his use, with Golden Bridles and embroider'd trappings. After these follow'd two thousand men with long Spears, after them ten thousand Horse-men divided all along by hundreds, whose Leader was *Chrysantas*. After them ten thousand of the *Persian* Horse alike arm'd led by *Hystaspas*. After them other ten Thousand led by *Datamas*. After them another Company led by *Gadatas*. After these came the *Median* Horse, then the *Armenians*, then the *Hyrcanians*, then the *Cadusi-ans*, and then the *Sacians*. After these Horse-men follow'd Chariots four in a Brest, led by *Artabates* the *Persian*. As they were marching in this order, a great many men would be apt to run out of their Ranks to beg Favours of *Cyrus*. Wherefore he sent to them some of his Nobles, who waited three of each side of his Chariot, on purpose to carry Mes-

sages,

sages, and bade them tell them that if anyone had any petition to present he should impart it to the under-Officers, who should Communicate it to him. Whereupon they went their way to the Horse-men, and considered whom they were best go to. *Cyrus* when he was minded to Honour any of his Friends publickly, he would send and call them to him severally, and thus bespake them: If any of those that are behind should say any thing to you, if it be not material do not regard it. But if they desire any thing that is reasonable I would have you acquaint me with it, that so we may consult together in common what to do. Whensoever *Cyrus* call'd for any they rode to him with all the speed and readiness they could, and by their Obsequiousness added much to the grandeur of his Empire; and shew'd how ready they were to obey him.

Only there was one *Diapharnes* a Man of a rough-cast Temper, who thought it a point of Gentility and Freedom not to seem so ready and Officious to obey. Which when *Cyrus* took notice of, before he was come near enough to speak to him, he sent him word by one of his Nobles that he had now no more business with him, neither did he ever send for him afterwards. But he that was call'd for after him, rode up to *Cyrus* long before him. Whereupon *Cyrus* gave him one of his led Horses, and commanded one of his Nobles to attend him whither he sent him. This was thought by those that saw it to be a very great Honour, and this procured him more reverence. When they were come to the Altars they burnt whole Bulls in Sacrifice to *Jupiter*. Then to the Sun they Sacrificed whole Horses.

Horses. Then they offer'd Sacrifice according to the direction of the *Magi* in Honour to the Earth. And afterwards to the *Heroes* of the *Syrian* Country. When they had performed this, because they were come into a very pleasant place, he measured out a piece of Ground five Furlongs long, and ordered some Select Persons to run their Horses for Mastery. He himself with the *Persians* that were of his side were Victors, because he was well skill'd in managing a Horse. Among the *Medes Artabazus* had the Victory, for *Cyrus* had given him one of his Horses. Among the *Syrians* he that led them. Among the *Armenians Tigranes*. Among the *Hycanians* the Commander of the Horse his Son. Among the *Sacians* a certain private Souldier outrod the rest of the Company by half of the Race. And here 'tis said that *Cyrus* ask'd the Young-man whether he would part with his Horse for a Kingdom. The Young-man made answer, I would not take a Kingdom in Exchange, but I would part with him to oblige a good man. Well then, says *Cyrus*, I will shew you a place where if you sling any thing winking you can't miss a good man. Shew them me (replied the *Sacian*) that I may sling this clod among them. Then *Cyrus* pointed him to a place where a great many of his Friends were. He slung at a venture with his Eyes shut, and by chance hit *Pheraulas* as he passed by. For he was at that time employ'd upon a Message by *Cyrus*. When he was struck he would not so much as turn about, but went on without any Intermision to do what he was sent about. The *Sacian* opening his Eyes ask'd who 'twas that he had struck. None of those that are here, answer'd

*Pheraulas*  
as solily in-  
tent upon  
*Cyrus* his  
Business.

*Cyrus*.

*Cyrus*. I'm sure (says the Young-man) it could be none of those that are absent. Yes, says *Cyrus*, you struck him that rides full speed by those Chariots yonder. How comes it to pass then, says he, that he did not turn back? Why he is a mad man (replied *Cyrus*) as you see plain enough. When the Young-man heard this he went to see who 'twas. And as he was going he met with *Pheraulas* with his Beard and Chin all bloody, which was caused by the bleeding of his Nose. When he was come to him, he ask'd him whether he had been struck or no. You see I have, replied he. Then (says he) I'll give you this Horse: upon what account, says *Pheraulas*. Here the *Sacian* up and told him the whole business, and withal (says he) I think I have not miss'd a good man. Then said *Pheraulas*, had you been wise you would have reserv'd this present for a greater Man than I am. But I accept it, and heartily desire of the Gods (by whose will it fell out that you hit me) that I may be in a capacity of making such a requital that you may not repent of this Gift. But now for the present, here take my Horse, and I will be with you again by and by. And so they made an exchange.

Among the *Cadusians*, *Rathonices* overcame. *Cyrus* made the Chariots also run races. And to all the Victors he gave Oxen to feast withal and Cups. He himself took an Ox because he was Victor, and gave *Pheraulas* part of his Cups because he had pleased him in ordering the Procession. And this same way of Procession which was then instituted by *Cyrus* is still retain'd by the King at this day, only there are no Oxen led forth when there

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Pheraulas  
his Grati-  
tude.

is no Sacrifice to be offer'd. After they had made an end of this solemnity they return'd to the City, and those who had Houses given them repair'd to them, those who had not, went to their Ranks. But *Pheraulas* entertain'd the *Sacian* who gave him the Horse, in his own Lodgings, and among other rarities, after Supper he fill'd those Cups which he had of *Cyrus*, and drank to him out of them, and afterwards gave them to him. The *Sacian* looking about him, and seeing a great deal of fine Hangings and other rich furniture, and a great many Servants, tell me *Pheraulas* (says he) are you one of those who are great Men only at home? Yes (replied *Pheraulas*) I am one of those great Men that get their living with their Hands. My Father made a hard shift to maintain and educate me while I was a Boy, by his own Labour, but when I grew up to be a Man, because he could not keep me in Idleness, he put me out into the Country to Work. And there I in requital afforded him a maintenance by delving in my Garden, and by husbanding a little Field, but one that was very just and grateful. For whatsoever it receiv'd, it return'd with Interest. And one time above the rest, I remember it return'd me double increase. And after this rate I lived while I was at home. But now all these things which you see here, *Cyrus* gave me. Then said the *Sacian*, Well I take you to be a very happy Man as in other respects, so particularly upon this account, because from a Poor Man you are made rich. For your former want and vehement desire of Riches must needs make them relish much the better now you have them. Do you think then (replied *Pheraulas*) that I live  
so

so much the pleasanter now I am Rich? I don't find that my Meat; Drink, or Sleep is one jot sweeter now then 'twas when I was Poor. This is all *Pheraulas* that I get by being Rich, that now I have more *his generous* to keep, more distributions to make, more *to mind in* Care for, and more Trouble to undergo. For *contemning* now I have a great many Servants to be fed and *Riches*. cloth'd, and physic'd. One brings me word that my Sheep are torn by Wolves, another, that my Oxen have broke their Necks from a Precipice, and another that a Pest is got among my Cattel. So that I am apt to think I have had more Trouble and Vexation in my great Possessions, then when I had nothing at all. But however (says the *Sacian*) when you see all things prosper and thrive, you must needs enjoy more pleasure in your large Possessions then I. Ay but (says *Pheraulas*) there is not half so much Pleasure in possessing as there is Trouble in losing. And the Truth of what I say will appear from this Observation, that the pleasure of having a great Estate does not hinder a man from Sleeping; whereas those that lose any thing cannot Sleep for the sorrow and Vexation. Neither can a man Sleep for pleasure when he has newly receiv'd something. You say true, replied *Pheraulas*, for if 'twere as pleasant to possess a thing as 'tis to receive it, the Rich Man would have the advantage of the Poor Man by much in Happiness. But he that has a great deal must make great disbursements, partly for the Service of the Altar, partly in collations upon his Friends, and partly in Hospitality towards Strangers. Whosoever therefore has his Heart much set upon Money, must needs be much troubled at every expence.

But

But ( says the *Sacian* ) I am not of that number, for I think the greatest happiness of having a great deal lies in this, that a Man may spend a great deal. Well ( replied *Pheraulas* ) you ate a happy Man, and have made me so too. Take therefore all that is here and do with it what you please, and keep me with you in the Nature of a Guest, or if you please somewhat meaner. For 'twill content me well enough to partake of what you have: you jest sure, replied the *Sacian*. No, says *Pheraulas*, I swear I am in earnest. Neither is this all that I will do for you, for I will prevail with *Cyrus* to dispense with your absence at Court, and to exempt you from all Military Services, that so you may live in all manner of plenty at home. This I will do both for my own sake and yours. And if I chance to get any other good thing either by my serving of *Cyrus*, or by any Military Office, that will I bring to you to increase your store. Only do you ease me of this Care. For if I may be disengaged from these things, I believe you will be very serviceable both to me and *Cyrus*. After this pass'd between them, they struck a bargain and stood to it. And so the one thought himself now very happy in that he was Master of so much Wealth, and the other thought himself most happy in that he had a Steward to manage his business for him, and that he was now Master of his own time.

*Pheraulas* Now 'twas the Nature of *Pheraulas* to take his Natural great delight in making Friends. And 'twas his disposition. opinion that there was not so much pleasure and profit to be had from any one thing as from obliging Men. For among all Creatures he took most

to be the best and the most grateful, because he saw that those who were commended by any one would be very officious in commending them again, and that Men were very forward to oblige them who had shewn them any favour. And that they were more grateful to their Parents than any other Creatures, whether alive or dead. *Pheraulas* therefore was very glad that being now disengaged from other Cares he could serve his other Friends. And the *Sacian* was as glad on his side that he should now live in a plentiful Condition. The *Sacian* loved *Pheraulas* because he always brought him some new thing. And *Pheraulas* loved him because he would receive all, and tho' he had daily more and more to look after, yet he took all the Trouble to himself. And this was the manner of life which they led.

*Cyrus*, when he had done Sacrifice, and made a Feast for joy of the Victory, invited some of his choice Friends whom he knew to be well-affected towards him. And amongst these he invited *Artabazus* the Mede, *Tigranes* the Armenian, *Hyrcanius* the Captain of the Horse, and *Gobryas*: *Gadatas* had the ordering of the Feast. And as often as *Cyrus* had any to Sup with him *Gadatas* did not sit down, but mind his Charge. But if *Cyrus* had no Company *Gadatas* used to sit with him. For *Cyrus* was mightily delighted with the Conversation of *Gadatas*, who upon that account was much honoured by *Cyrus*, and by others for *Cyrus* his sake. When the Guests that were invited were come to Supper, he did not place them at a venture, but whom he honour'd most he set at the left-Hand, because that is most exposed to Treachery, the

next to him he placed on the right-Hand, the next on the left again, and so on. He thought it convenient to have it known openly how much every one was honour'd. For when Men think that he that excells the rest has neither honour nor reward, 'tis impossible there should be any Emulation between them. But when 'tis observ'd that the best Man has the preference, then all contend for eminency with the greatest alacrity. And thus *Cyrus* quickly made it appear by seating his Guests who were his greatest Favorites. But he would not that every one should always sit in that place which was first allotted him. But he settled it for an order, that he that had done any Worthy Action should be advanced to a more Honourable Place; and that he that behaved himself ill should be degraded. *Cyrus* also thought it would reflect upon him, if he did not bestow some signal benefits upon those whom he prefer'd in sitting. And these Institutions of *Cyrus* are still observ'd.

While they were at Supper *Gobryas* did not at all admire at the splendidness of the entertainment, because he consider'd the greatness of the Person. But he could not chuse but wonder to see that a Person of *Cyrus* his Quality, when-ever he lighted upon a more delicate bit then ordinary, would not eat it alone, but trouble himself with asking his Friends to partake with him. Nay, he observ'd that sometimes he would send some of his delicacies to his absent Friends. Wherefore says *Gobryas* to *Cyrus* when Supper was ended, I thought before that your excellence above other men lay in your skill of Military Discipline: But now I see you are a better Friend then a Souldier. I confess (replied

*Gobryas*  
admires the  
Humanity  
of *Cyrus*.

*Cyrus*)

*Cyrus*) the Offices of kindness are much more pleasing to me, then the Works of Military Discipline. And why so? Says *Gobryas*. Because (says he) whenever I shew these I do Mischief, whereas the other are beneficial to Mankind.

When they had drank pretty freely, says *Hystaspas* to *Cyrus*, Will not you be angry with me, *Cyrus*, if I ask you somewhat which I have a mind to? No, I shall rather be angry with you (says he) if I perceive you suppress any thing which you would ask me about. Then tell me, *Cyrus*, did I ever refuse to come when you sent for me? Good Words pray, replied *Cyrus*. Was I ever slack in obeying your Orders? No, nor that. Did you ever Command me any thing which I did not perform? No, I have no reason to complain of any such thing. But of all the things which I have done, is there any that was not done with that cheerfulness and pleasure as it ought? No, I can least of all tax you with that. Then tell me, *Cyrus*, how has *Chryfantas* so far obliged you, that he should be placed in a more Honourable Seat then my self? Shall I tell you? Say'd *Cyrus*. Yes, by all means, replied *Hystaspas*. But then you must also promise me that you will not be angry when you hear the Truth. No, I shall be rather pleased, if I find I am not wrong'd. Why then in the first place, this *Chryfantas* did not use to stay till he was sent for, but would come to me of his own accord, when he thought I had any business for him to do. Besides, he did not only do what was commanded him, but whatsoever he thought would be for my profit to have done. And as often as any thing was to be said to my Fellow-Souldiers he would always

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give

give me his advice concerning whatsoever he thought agreeable to be spoken. And when he observ'd that I would fain have my Souldiers know something, but was hindred by overmodesty from delivering it my self, he would so declare the matter to them as if 'twas his own opinion. Upon this account therefore he was a greater Friend to me then I to my self. Besides, he always declares himself content with the present, but for my profit he thinks he can never enough improve it. In the last place, he rejoices more for any good Fortune of mine, then I do my self. Then said *Hystaspas*, By *Juno* I'm glad that I ask'd you about this. Why so? Says *Cyrus*. Because (say's he) I will now endeavour to do the same. But I'm ignorant of one thing, how I shall make it appear that I rejoyce at your good Fortunes. Must I shew it by clapping my Hands, or by laughing, or what must I do? Then said *Artabazus* you must cut a *Persian* Caper. At which Words they all fell a laughing.

When they had drank on a little higher, say's *Cyrus* to *Gobryas*, Tell me, *Gobryas*, are you more willing to bestow your Daughter upon one of these now, then when you were first Conversant among us? Will you give me leave to tell Truth? Replied *Gobryas*. Yes (say's *Cyrus*) for no Question stands in need of a lie. Then (say's he) I am more willing. Can you give us a reason for it? say's *Cyrus*. Yes I can. Because then I observ'd that you could not bear labours and dangers with an even and patient Spirit. But now I perceive you can bear Prosperity with the same Moderation. And I think (*Cyrus*) that 'tis a rarer thing to find one that

that can bear Prosperity as he should, then Adversity. For the former is apt to make Men Insolent, whereas the latter is apt to make them Modest. Then said *Cyrus*, Do you hear *Hystaspas*, what *Gobryas* says? Yes (says he) and if I hear any more of the same from him, I shall be a more earnest Suiter for his Daughter than if he shew'd me his Cupboard full of Plate. Why, says *Gobryas*, I can shew you a great deal more of the same in writing, if you will marry my Daughter. Then say'd *Cyrus*, If you *Hystaspas*, or any of the rest will but tell me when you have a mind to Marry, you shall see how much I will befriend you. But suppose (said *Gobryas*) any of us be minded to Marry his Daughter, whom must we tell that to? Make me privy to that too, replied *Cyrus*, for I understand this Art mighty well. What Art? Says *Chrysantas*. Why, the Art of match-making. Then tell me (says *Chrysantas*) what kind of Wife would be fittest for me. In the first place (says he) one that is little, because you are a little Man your self. <sup>Cyrus</sup> <sup>joaks with</sup> Whereas if you Marry a tall Woman, when ever you <sup>his Courti-</sup> <sup>ers.</sup> have a mind to kiss her as she stands upright, you must leap like a Camel. That (replied the other) is well thought of, for I am not at all made for a Leaper. In the next place, one that has a flat Nose would be very suitable for you. Why so? Because (says he) you your self have a crookt Nose, and those two would do very well together. Is it fit then (says he) that I that have made a full Supper should Marry one that is fasting? Yes (says *Cyrus*) because a full Belly is hooked, and an empty one is flat. Then said *Chrysantas*, Can you tell me what kind of Wife is fit for a King that is Frigid?

gid? Here *Cyrus* and the rest of the Company fell a laughing. Then said *Hystaspas*, you are the happiest Man in your Kingdom, *Cyrus*, for one thing. What is that? says *Cyrus*. Because tho' you are so Frigid, yet you can move laughter. Then said *Cyrus*, I'll warrant you would not for a good deal but that you had said these things, that it may be told your Mistress how witty you are. Thus they droll'd upon one another.

After this, *Cyrus* brought forth a dress for a Womans Head to *Tigranes*, and bad him give it his Wife, because she had such a Masculine Spirit, as to accompany her Husband to the Battel. To *Artabazus* he gave a Golden Cup, to *Hyrcanius* an Horse, with many other good things. But for your Daughter, *Gobryas*, I will give her a Husband. You shall give me then (says *Hystaspas*) that I may get those Writings of *Gobryas*. Then said *Cyrus* to him, have you an Estate answerable to her Fortune? Yes (says he) and a great deal more. And where (says *Cyrus*) does this Estate of yours lie? Why here (says he) where you sit, who are my Friend. Well (says *Gobryas*) that's enough for me. And with that, reaching out his Hand, Give it me, *Cyrus* (says he) for I stand to the bargain. Then *Cyrus* gave *Hystaspas* his Hand to *Gobryas*, and he shook Hands with him. Then he gave *Hystaspas* a great many fine Gifts to send to his Mistress. *Chrysantas* he took and kiss'd him. Then said *Artabazus*, Sure *Cyrus* the Gift which you gave me and that which you gave *Chrysantas* are not of the same Gold. Well, but, says *Cyrus*, you shall have one of the same. But when? Thirty years hence, says he. Well, says *Artabazus*, be sure to be as good

*Cyrus gives in Marriage to Hystaspas the Daughter of Gobryas.*

as

as your word, for I am resolv'd not to dye before that time. And thus they ended their Banquet for that time. And when they rose from Table, *Cyrus* also rose with them, and brought them, going as far as the Gates. The next day he sent home all those Reformades, who joyn'd themselves to his assistance, except those who were willing to dwell with him. And to those he gave Houses and Lands. Which their Posterity enjoy to this day. They were most of them *Medes* and *Hyrcanians*.

He gave also a great many Gifts to those that went away, and after he had given them all full content, he dismiss'd them. Then he distributed *Cyrus* re- among his own Souldiers, the Money which he wards his had at *Sardin*. The Captains of ten thousand Souldiers. and his Guard had an extraordinary Portion, every one according to his deserts, but the rest he divided, here and there as he pleased. And when he had given a certain portion to every Captain of ten, he permitted them to distribute to others, as he had done to them. The rest of the Money he order'd to be so distributed, that every Officer should make inspection into those that were under him, and so distribute the remainder according to every ones deserts. And by this means, every one had his due. After the distribution was made a great many said of *Cyrus*, Sure he must needs be very rich that can give so much to every one of us. Others said again, But how is that possible, for *Cyrus* never used to hoard up? But the truth of the business is, 'tis a greater pleasure to him, to give then to possess.

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When

When *Cyrus* heard of these discourses, and opinions of men concerning him, he call'd his Friends and some others together, and spoke thus to them. I have known some (my Friends) who would be thought to possess more than they do, out of a design to appear the more liberal. But in my mind they take the quite contrary way. For when a man has a great deal, and does not communicate to his Friends accordingly, he takes the ready way to be thought illiberal. Again, there are some in the World, who are of a humour to conceal their possessions. But these also seem to me not to do kindly by their Friends. For when the Value of their Estates is unknown, their indigent Friends are loath to make any applications to them for relief. Now I think the greatest Honesty and Ingenuity is to make known what a man has, and to endeavour to get the Reputation of a Liberal Man, according to the measure of his Estate. Wherefore I will shew you all of my Estate which is to be seen; and as for that which is not, I will give you an Inventory of it. And with that he shew'd them a great part of his Treasures, and as for that which lay so far in that it could not be seen, he gave them an account of it. And now, says he, I would have you look upon this not as mine, so much as your own. For I have gather'd it together, not that I may spend it my self, or squander it away (for that is almost impossible) but partly to Crown your Deserts, and partly to relieve your Necessities. After this manner did he discourse to them.

Etc

But now when he thought matters were so order'd at *Babylon* that he might safely be absent from it, he began to prepare himself for an Expedition into *Persia*. And when he thought himself sufficiently provided with all things Necessary, he moved from *Babylon*. We intend to give a Relation of this Expedition, it being considerable that so great an Army should be so orderly in laying down their Carriages, and in taking them up again, and so speedy in repairing to their proper Stations upon Occasion. For where ever the King incamps, there all those that attend upon him are upon Duty in their Tents both Winter and Summer. The first thing that *Cyrus* did, was to pitch his Tent so that it might stand just against the rising Sun. Then in the next place, he gave order at what distance he would have the Tents of his Guard from his own. Then he appointed the *Cyrus* Right-Hand place to his Bakers, and the left to <sup>takes Care</sup> his Cooks. The Right-Hand also was allotted for <sup>that they be</sup> the Horses, and the left for other Cattel. <sup>plac'd in</sup> There was <sup>Order, and</sup> such distinct order kept that every one might know <sup>in their pro-</sup> his Station both as to measure and as to place. <sup>per Stati-</sup> Now when they are to make up their Carriages, <sup>ons.</sup> every one packs up those things together which are assign'd for his proper use, and then there are others whose office is to lead the Horses. So that by this means all the Carriers come to fetch those Goods which are allotted to their Charge, and everyone puts what is his own upon his own Horses. So the same time that serves for the removing the Goods of one Tent, serves for all. And they unload their Carriages after the same manner. Besides, every one in particular receives orders what

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to do, and what necessaries to provide, and so the same time that serves one to make Preparations in, serves all. And as each of those Ministers that attended on these Affairs, had his proper Station allotted him, so likewise the Souldiers had every one his own place in the Camp, and knew it very perfectly. So that they took to those that were their own immediately without any hesitation. For *Cyrus* consider'd that 'twas a very commendable thing in a Family for every thing to have its proper place, that so in case a man should want any thing he might know whither to go directly for it. But in an Army much more, because delays are there more inconvenient, by how much their Occasions are more suddain. And withal he considered what great things were done by a timely application. This was the reason that he busied himself so much about the orderly placing of his Men. He made choice of the middle of the Camp for his own Station, because there was the most security. Round about him he had the most faithful of his Guard as he used to have, and round about them his Horsemen, and his Chariots. For these he thought had need of a secure place, because they required some long Preparation before they could use those Arms they had against the Enemy. On the Right and Left-Hand of himself and his Horse-men, was the Station for the Target-men. And before and behind him and his Horse-men stood the Archers. The heavy arm'd Souldiers like a Wall encompass'd all the rest, that so the Horse might be secured while they were preparing themselves if need were. The Target-Men and the Archers slept in the same order with the heavy-arm'd-Souldiers, that so if

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any invasion happen'd by night they might be ready to use their Arrows and Darts at a distance, as well as the other their Weapons near at Hand. Moreover all the Commanders had peculiar Signs before their Tents. So that *Cyrus* his Guard knew every one of their Apartments, as well as Men know one anothers Houses in the City. And therefore if *Cyrus* had occasion to use the Service of any of them, they were not long in seeking him out, but went directly to his Tent. And whereas all of every Nation had their several Stations by themselves, it was much the easier to observe who was orderly and obedient, and who not. And being in this order, he thought if any should invade them by day or night, they would light upon his Tents, as upon an Ambuscade. He thought the skill of marshalling an Army did not consist only in knowing how to draw out the Squadrons, or to thicken them, or to make a Squadron of a Wing, or to turn towards the right, or the left, or the Rear, according to the several Postures of the Enemy: But, also to know how to spread, as occasion required, and to place every part where it will do most good, and to hasten when there is need of Prevention. These he took to be the parts of a good Commander, and in all these he employ'd his utmost diligence. In his Expeditions he changed his Postures very often according to the variety of accidents. But when he incamp'd he used the fore-mentioned order for the most part.

Now

Now when he was come into the Country of the *Medes*, he quarter'd with *Cyaxares*. And when they had embraced and saluted one another, *Cyrus* told him that he had now a Court in *Babylon*, and that if he would come thither he should be as welcome as at home. After that he made him a great many Presents. *Cyaxares* accepted them, and sent his Daughter to him with a Golden Crown, Jewels and Bracelets, and a very rich *Median* Robe.

*Cyaxares offers his Daughter in Marriage to Cyrus.*

And while the young Lady was crowning *Cyrus*, says *Cyaxares* to him, you shall have this Daughter of mine, *Cyrus*, for your Wife. For your Father marry'd my Father's Daughter, whose Son you are. And this is she whom you used to play withal while you were with us. And when she was asked by any one whom she would have for her Husband? She would say, *Cyrus*. Her Dowry shall be all *Media*, since I have no Male Child. These were the words of *Cyaxares*: to which *Cyrus* return'd this answer, That he liked both the Lady and her Parentage, and accepted of her Gifts; but that he could promise nothing without the consent of his Father and Mother. And tho' *Cyrus* would not absolutely ingage himself, yet he gave the Lady a great many such Gifts as he thought *Cyaxares* would like. These things being over, he made towards *Persia*.

*Marriage not to be contracted without the consent of Parents.*

*Cyrus returns into his own Country.*

When he was come within the Confines of *Persia*, he left the rest of his Army there: He himself with his Friends went to the City, carrying with him Cattel enough to suffice the whole Nation of the *Persians* both for Sacrifice and Feasting. And Presents such as were fit to be made to his Father and Mother, Friends, Magistrates, Elders and Peers of the

the Kingdom. He gave also all the *Persian* Men and Women such Collations as use to be given at the return of the King.

His Father *Cambyfes* having call'd together an Assembly of the Elders and Magistrates of *Persia*, and *Cyrus* among the rest, made them an Oration to this purpose. I bear an hearty Affection both to you my *Persians*, and to you *Cyrus*. And 'tis very reasonable that I should, for you are my Subjects, and you are my Son. Wherefore it behoves me to Communicate to you whatsoever I think may be for your Interest. As for what is past, you have consulted the greatness of *Cyrus*, by giving him an Army, and making him General of it. And *Cyrus* by the well management of his trust, and the favour of Heaven, has made you great and glorious in the esteem of all Men, and fill'd all *Asia* with the dread of your Name; has enrich'd the chiefest of those that lifted themselves under his conduct, and took care to supply the common Souldiers both with their pay and their diet. If therefore you continue in the same mind for the time to come, you will mightily contribute to the promotion of each other. But if either you, *Cyrus*, lifted up with the success of your undertakings, design nothing but your own private interest in the Government of the *Persians* as of Strangers. Or if you, my Citizens, envy his growing Power, and endeavour to alienate the Kingdom from him; know for certain that you will prove an hindrance to one another in many great Atchievements. In order therefore to the prevention of these mischiefs, it seems good to me that after our solemn addresses made to the Gods, we enter into this Covenant: That you *Cyrus* in case

*Cambyfes makes a perpetual League of Amity betwixt his Son Cyrus and the Persians.*



case of any forreign invasion or innovation offer'd to the Laws of *Persia*, be ready to assist the *Persians* to the utmost of your Power. And that you *Persians*, if any endeavour to depose *Cyrus*, or to stir up his Subjects to Rebellion against him, afford him your assistance. While I live the Kingdom of *Persia* is mine, but after my decease 'tis plain that it devolves to *Cyrus*. When *Cyrus* is here in *Persia* 'twill be best for him to offer Sacrifice in your behalf, as I do now. But in his absence, I think it most convenient for one of the Royal Family to do it, whom you shall best approve of. When *Cambyfes* had thus said, *Cyrus* and the *Persian* Magistrates agreed upon the Premisses by common consent, and enter'd it among the Decrees. And this solemn League which was then confirm'd is, now constantly observ'd to this day. And when these things were ended, *Cyrus* departed.

*Cyrus*  
marries  
*Cyaxares's*  
Daughter.

And when he was come into *Media*, by his Parents consent he married *Cyaxares* his Daughter, who, as they say, was a very beautiful Lady. Some *Historians* say that he married his Mothers Sister, but that's improbable, because she would have been at that time an Old Woman. When the solemnities of his marriage were over, he went away with her. And when he was come to *Babylon* he thought it now concern'd him to set Deputy-Governours over the Nations which he had conquer'd; for as for the Governours of the Castles and Garrisons, and the Tribunes of those who were upon Guard all about the Country, he would not have them under any besides himself. For by this means he thought that in case any of the Deputy-Governours, upon the account of their greatness, or the number

*Cyrus's*  
Policy.

of their Subjects, should behave themselves insolently, and refuse to yield obedience, they might have their Adversaries ready to incounter them in the very same Country. Being therefore resolv'd upon this Expedient, he thought it necessary to summon them together, and acquaint them with the business, that those who were to be sent might know what their errand was. For then he thought they would take it the better. Whereas if they should find it out after they were invested with their Power, he thought they would take it amiss, as if they were not fit to be trusted. Having therefore convened them together, he said thus to them: We have Garrisons (my Friends) in our conquer'd Cities, and Governours in them which we left there. To these I gave order at my last parting with them, that they should not attempt any thing of their own Heads, but make it their whole business to look to the Garrisons. Now I do not think it fit to divest these of their Power, because they have so well discharged their trust. But I must send other Deputies who may preside over the inhabitants of those Countries, receive Tribute and pay the Garrison-Men their Stipend, and do what ever else is necessary to be done. And as for those of you who live here, whom I employ upon business abroad among those Nations, I think I must give you Houses and Lands there, that so they may know whither to bring their Tribute, and that when they come they may be entertain'd. When he had thus said, he gave most of his Friends Houses and Servants in the conquer'd Cities. And their Posterity have the same in Possession at this day, though they themselves reside in the Kings Court. It is necessary

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moreover (says he) that we pick out such Deputies for those Countries, who will be mindful to send over hither whatever choice Commodity every Country affords, that so we that are here may partake of all manner of their good things. For if any ill befalls them we must be concern'd in their protection. When he had thus said, he commissioned some of his choice Friends that were willing to go, to be Deputies according to the Conditions proposed. To *Arabia* he sent *Megabizus*. To *Cappadocia* *Artabazus*. To *Phrygia* the greater *Artacamas*. To *Lycia* and *Ionia* *Chrysantas*. To *Caria* *Adusius*, who was desired by the People of the Place. To *Phrygia* near *Hellepont* and *Æolia*, *Pharnuchus*. But to *Cilicia*, *Cyprus* and *Paphlagonia*, he sent no *Persian* Deputies, because they offer'd to side with *Cyrus* against the *Babylonians* of their own accord. But however, he imposed a Tribute upon these as well as the rest.

The Garrisons remain still in the Kings Power according to *Cyrus* his Constitution at that time, and the Tribunes of the Garrisons are deputed by the King, and their Estates have a tax upon them. Moreover he charged all the Deputies which he sent, that whatever they had seen him do, they should imitate as near as they could. That they should in the first place, take their Horse-men and Coach-men out of those *Persians* and other Associates that accompany'd them. And that they should make all House-holders and Masters of Estates frequent the Gates, that so they might live temperately, and be ready to serve the Deputy upon any occasion. That they should Educate and Discipline their Children at the Gate, as the manner was with him. That

*Cyrus his  
Command  
to his Deputies.*

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the Deputy should have those that attended at the Gates out ahunting pretty often, and Exercise both himself and his men in feats of Arms. And for your encouragement (says he) whosoever according to his Ability shall furnish me with most Chariots, and train up most Horse-men, him will I Honour as an excellent Fellow-Souldier, and one that is a Fellow-Guardian both of the *Persian* Dominions and of my own.

And I would have you honour those that are best deserving with preheminance of place, as I do. And I would have you keep such a Table as I do, one that is sufficient to diet those of your own Family, and withal to spare some portions to your Friends, and to honour those who perform some notable exploit every day. I would also have you keep Forrests for Game, and never to sit down to meals till you have undergon some labour, nor to bait your Horses unexercised. For 'tis impossible, that I alone upon mere Humane Strength should keep up your Interest. But 'tis necessary that I employ all my Courage and Forces to help you, and you all yours to help me. And I would have you also consider, that I lay none of these Injunctions upon Servants which I do upon you. And that what I require from you, is no more than what I perform my self. In the last place, as I would have you imitate me, so would I have you perswade the inferior Magistrates to imitate you. And according to this order of *Cyrus*, all the Garrisons are at this day under the immediate Command of the King, all the Gates of the Magistrates are officiously frequented, all Houses great and small are govern'd the same way, all those that are eminently deserving are honour'd with preheminance

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nence of place. All Expeditions are order'd in the same manner, and Multitudes of Affairs are compendiously managed by a few Governours. When he had thus instructed them how to demean themselves, and given every one of them a Company of Souldiers he dismiss'd them, telling them that they must prepare for a General Muster against the next Year. And in this also *Cyrus* set a Pattern to Posterity, which they still imitate.

For some Body visits all the Countries round with an Army every Year, and if any of the Deputies wants help he helps him. And if any of them behave themselves insolently he controuls him. If any refuse to pay his Tribute, or to defend the Inhabitants, or to manure the Ground, or to perform any of those things which are commanded him, all this he reforms. But in case it be more than he can do, he gives his Information to the King. He upon the hearing of the business gives Sentence. Oftentimes the Kings Son, or the Kings Brother, or those whom they call the Kings Eyes, go the rounds privately. For every one of these return again at the Kings Command.

There is another expedient which *Cyrus* invented for the grandeur of his Kingdom, whereby he might know how the state of things were at never so great a distance. For having consider'd how far a sound, able Horse could conveniently go in a day, he order'd Stables to be made at every one of those distances, and he placed Horses in them all with men on purpose to look after them. Moreover in every one of these Stages he order'd one whose business was to receive the Letters that were brought, and to deliver them to others. And to receive the

Men

Post-Horses  
first order'd  
by *Cyrus*.

Men and Horses that were weary, and to supply fresh ones. So that these journies sometimes were not ended with the day, but a night Post succeeded the other. And after this rate, they say they would make dispatch in their journeys equal to the flight of *Cranes*. But however, that may smell of a *Romance*, yet this is certain, that of all Foot-journies there is none to compare with this in Expedition. And 'tis very good, immediately upon the notice of any accident to take Care about it, without any delay.

After this year was over, *Cyrus* gather'd all his Army together at *Babylon*, and 'tis said, he had an hundred and twenty thousand Horse, two thousand hook'd Chariots, and six hundred thousand Foot. And with these Forces, he made that famous Expedition, wherein 'tis said, he subdued all those Nations that live beyond *Syria*, as far as the *Red-Sea*. After this, 'tis said he made an Expedition into *Egypt*, and overcame it. So that now *Cyrus's* Dominions were bounded toward the East, with the *Red-sea*, toward the North with the *Euxin-Sea*, toward the West with *Cyprus* and *Egypt*, toward the South with *Æthiopia*. The extream Coasts of which Countries are scarce habitable, partly through heat, partly through cold, partly through abundance of Water, and partly through the want of it. *Cyrus* At what himself living in the middle of these, used to spend Places he- seven months in the Winter time at *Babylon*, because ns' to that's a hot Country. Three months in the Spring make his a- at *Susa*. Two months in mid-summer at *Ecbatane*. bode. And for this he was said to live always in Summer, Winter and Spring.

*Cyrus sub-  
dues many  
Nations.*

*At what  
Places he-  
ns' to  
make his a-  
bode.*

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Now

Cyrus is  
below'd by  
all.

Cyrus's  
last journey  
into Persia.

The ap-  
proach of  
Cyrus his  
Death is re-  
veal'd to  
him in a  
Vision.

Now he had such Interest in the Affections of all Men, that every Nation would think themselves mightily damaged, if they did not send to *Cyrus* whatever good things their Country afforded, whether Natural or Artificial. Every City, nay every private Man thought themselves abundantly rich, if they could but oblige *Cyrus*. For he accepted every Present that was made him, whereof the givers had plenty of the same kind. And in requital supply'd them, with whatsoever he perceiv'd they wanted. After he had lived on after this manner for a considerable time, he came again into *Persia* (which was the seventh time that he visited it since he was King) being now a very old Man. And now by this time his Father and Mother (as 'tis very likely) had been long dead. Here *Cyrus* as his manner was, perform'd all the solemnities of Sacrifice, leading a Quire of *Persians* after his Country fashion, and distributed Gifts among his Friends. One day as he was asleep in his Palace, he saw this Vision; some body seem'd to come to him in a Divine Form, and to speak thus to him. Prepare your self, *Cyrus*, for you are now to go to the Gods. When he had seen the Vision, he awoke, and was very sensible that his Life drew now to an end. Whereupon he offer'd Sacrifice to *Jupiter* the Guardian of his Country, the *Sun* and the rest of the Gods upon the tops of the Mountains (as the custom of the *Persians* is) and withal offer'd up this Prayer. Accept, O *Jupiter*, and thou O *Sun*, and ye other Gods the Rites which I now perform, and wherewith I close up many great and brave Actions. I thank you for instructing me what to do or omit by Entails, Celestial Signs and Auguries. I also give you  
many

many thanks for the sence which I have of your Care of me, and that you have not suffer'd me in the greatest Gales of Prosperity to forget either my self or you. And I intreat you that you would now be propitious to my Children, Wife, Friends and Country. And for my own part, all that I desire of you, is, that you would be as favourable to me in my Death as you have been in my Life.

After this he return'd home, and laid himself down to take a little repose. At the usual time, his Servants came to him to know whether he would wash, he desired them not to disturb him, for he was in a sweet slumber. At meal time they came after their custom and set meat before him. But *Cyrus* was not disposed to eat, but seem'd to be very thirsty, and thereupon drank with a great deal of pleasure. When he had continued two or three days in the same condition, he call'd his Children together (who lived at that time in *Persia*) and his Friends, and the Magistrates of *Persia*, and when they were all before him, he began this his last Speech to them.

I am assured ( my Children and Friends ) and that by many tokens, that the end of my Life is now at Hand. And I would have you after my decease in all your Words and Actions to behave your selves towards me as one that is happy; for when I was a Boy I enjoy'd all the excellencies proper to that Age, and when I was a Young-man all that were proper to that, and when I was of a full manly Age all that were agreeable then. And after that I felt my strength still encreasing with my Age. I never perceived my Old-Age to be any thing more infirm then my Youth, neither do I remember that ever

*Cyrus his  
last and  
most wise  
Speech.*

I desired or undertook any thing which I did not succeed in. I have seen my Friends advanced in their Fortunes by me, and my Enemies by me reduced to servitude, and my Country which before made no Figure at all in *Asia*, I now leave in great Glory and Splendour. Neither did I ever lose any thing of all that I got. And tho' I was successful in all my undertakings for the time past, yet there was a certain fear of the various turns of Fortune which always check'd my rising Spirit, and tempered the extravagance of my joy. But now I die I shall leave you my Children surviving, and my Country and my Friends in a happy State. How then is it possible that I should not be esteem'd happy, and live for ever in the memory of Men? But I must declare who shall succeed me, lest the omission of that occasion after-disturbances. I love you (my Sons) both alike, but I give the preheminance of Counsel and Government to him that is the Elder, and in all likelihood has most Experience. For as I have been taught by the customs of our Country to give place to my Elders, not only Brothers but also Citizens, whether in the way, or in sitting, or in speaking; so did I ever accustom you (my Sons) to give place to your Elders, and to take place of your Inferiours. Submit then to what I say, as that which is primitive, customary, and confirm'd by the Authority of the Laws. The Kingdom then is yours, *Cambyfes*, as much as the Gods, and I can make it. And to you *Tanaxares*, I give the Lieutenantship of *Media*, *Armenia* and *Cadusia*. And in this, I think I give you the largest Empire. Your Elder Brother, indeed, has the Name of a King; but you have all the happiness

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of it, without the Trouble. For I cannot imagine what Humane delight you can want: For you will have the Command of all those things wherein men place Happiness. But now as for the love of those things which are difficult to be accomplish'd, the Trouble and Anxiety in a Multitude of Affairs, a way of life that is a stranger to all rest, and the Designs and Suspensions of Treachery, all this will be the lot of him that has the Kingdom. And these I am sure are enough to sour the Gaieties and Pleasantness of Life. And I would have you know (my *Cambyfes*) that 'tis not this Scepter that must be the Guardian of your Kingdom, but that faithful Friends are a Kings best Scepter. But I would not have you think, that Men are faithful by Nature (for then, as all other Natural Agents, they would be alike to all) but those that are faithful must be made so. And the way to do that, is not by Violence, but by Obligations and Arts of Indearment. Wherefore, if you have a mind to take any Partners to share with you in the administration of the Government, be sure to take none but those who are of the same Country with your self. For Fellow-Citizens, have a nearer Relation to us, then Forreigners, and those of the same Family, then Strangers. But those who are descended of, and educated by the same Parents, and have grown up together in the same House, and call the same Persons Father and Mother, how is it possible but that they should be under the greatest ties of Affection imaginable? Let not therefore those Indearments, whereby the Gods unite Brothers, be bestowed upon you in Vain. But upon these Foundations of Nature, do you raise a superstructure of

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kindness

kindness and benevolence, that so your Friendship may be impregnable. For he that takes Care for his Brother, takes Care for himself. For upon whom does the advancement of a Brother reflect so much Ornament and Credit, as upon his Brother? Who will Honour a Person of great Quality, so much as his Brother? Whom will a man more fear, than him who has a Brother in great Power? Therefore, let no Man be more ready to obey your Brother upon all occasions, than your self; considering that you are more concern'd in his Prosperity, or Adversity, than any one besides. And I would have you consider this, Who is there whom you can oblige more to your own Interest, than your Brother? What stronger Associate can you make by your help in War? Whom is it more dishonourable not to love, than your Brother? Whom is it more commendable to observe and honour, than your Brother? Your Brother (my *Cambyse*) is the only Person whom you may prefer without the hazard of envy. Wherefore I intreat you (my Sons) by the Gods of my Country, that if you have any desire to please me, you would shew it by mutually honouring and loving one another. For I would not have you persuade your selves that after this life of mine is ended, I shall be nothing. For you did not see my Soul while I was living, any more than you will after I am dead, but you concluded it's Existence from it's Operations. Have you not yet observ'd what terrors the Souls of the Murder'd, strike upon the Murderers? And how they take revenge upon the wicked? Do you think the dead would retain such honour as they do among Men, if their Souls had now no being? Indeed

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(my Children) I could never persuade my self that my Soul had such dependence upon my Body as to live while in it, and to perish when out of it. For I see that 'tis the Soul which is the Principle of life to these Mortal Bodies. Neither can I be persuaded that the Soul is destitute of all sense and perception when 'tis separated from this senseless Body. But on the contrary, I find it most reasonable to believe that in this state of purity and freedom, the Soul is much more knowing than before. In the dissolution of a man 'tis plain to be seen that every part returns to it's proper Principle, except only the Soul which is neither visible then nor before. Consider that nothing more resembles death, than sleep does. Now in sleep, the Soul gives the greatest evidence of it's Divinity, and foresees things to come, being then in a state of the greatest freedom. If then the Soul survives after it has taken it's farewell of the Body (as I verily believe it does) fulfil this my desire out of reverence to my Soul. But in case it be otherwise, and my Soul die with my Body, yet however fear the Gods who are Immortal, Omniscient and Omnipotent, who preserve the order of the Universe, and secure it's Beauty and Greatness from the decays of time; fear them, I say, and have a Care how you commit or design any Wickedness. And next to the Gods I would have you reverence the succeeding Generations of Mankind. For the Gods have not placed you in the dark, but where your Actions will be conspicuous to the Eyes of the World. Which if they are pure and just, will advance you among Mankind. But if you deal injuriously one by another, you will have no credit among Men. For

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how is it possible that any should confide in you, when they observe you cannot forbear injuring your nearest Relatives? Now if you think my Instructions are fit to be follow'd, well and good; but if not, I would have you learn by the Examples of those that have gon before us, what is best to be done. There are great examples of the love of Parents toward their Children, and the love of Brothers one towards another. And there are many instances of the contrary: Your wisest way will be to follow the example of those whom you observe to have prosper'd best. Now for my Body after I am dead, I would not have you put it either in Gold or Silver or any other thing, but lay it in the Ground immediately. For what is better then to be hid in the Earth, which is the Mother and Nurse of all good things? For as in my life time I have been a lover of Men, so after my decease 'twill rejoice me to partake of that which is most beneficial to mankind. But I perceive I now begin to fail, and therefore if any one of you have a mind to take me by the Hand, or to look me in the Face now while I am alive, let him draw nigh. But I intreat you (My Sons) again and again, that neither you yourselves, nor any man else, offer to stare upon my Body after I am cover'd. Let all the *Persians* and my Fellow-Souldiers be call'd to my Funeral, that they may congratulate my happiness, as being now out of the reach of all evil, whether I enjoy the society of God, or am reduced to nothing. And I would have you bestow upon as many as come, such Collations as use to be given at the Funeral of a happy Man. The last instruction which I commend to your Memory is this, that if you do good to your Friends

Friends you will be in a capacity to punish your Enemies. And now (my dear Children) farewell, and commend me to your Mother. And farewell all my Friends, you who are here present, and you who are absent. When he had thus said, and given his Hand to all of them, he cover'd up himself, and died.

That the Kingdom of *Cyrus* was the greatest and the most glorious that *Asia* ever knew, will be evident upon a survey of it. It was bounded Eastward with the *Red-Sea*, Northward with the *Euxin-Sea*, Westward with *Cyprus* and *Egypt*, and Southward with *Æthiopia*. And yet tho' 'twas of such a large extent, it was govern'd by the sole management of *Cyrus*, who honour'd and indear'd his Subjects to him like Children, and was reverenc'd by them as a Father. But as soon as he was dead, there began a feud among his Sons, Cities and Nations revolted, and all things began to turn for the worse. And that this may appear to be true, the first instance that I give shall be in point of Religion. 'Tis well known that formerly if the King or his Officers had made a solemn contract with any (tho' the greatest Villains imaginable) they stood firm to their Words. For had they not done so, and gain'd themselves the Reputation of Honest Men in the World, those that came over to the aid of *Cyrus* and accompanied him in his marches, would never have trusted him, any more then they do his Successors, who are known to be perfidious. But now when they had committed themselves to them upon the account of their former credit, they were brought before the King and had their Heads cut off. A great many also of the *Barbarians* who accompanied

*The Conclusion of the History, which compares the ancient Customs of the Persians with the modern.*

accompanied *Cyrus* in this last Expedition, were by false pretences decoy'd into their ruine. They degenerate also in this from their Forefathers. For heretofore if any one had hazarded his Life for the King, or had added a City or a Nation to his Dominions, or had done any other remarkable piece of Service for the King, they were sure to be honoured and rewarded for it. But now there is no other way for preferment, but by betraying ones Father as *Mithridates* did, out of a pretence to serve the King, or by pawning ones Wife and Children and Friends as *Leomithres* did at *Egypt*, or by the breach of Vows. And these ill Examples have gain'd upon the greatest part of *Asia*. For as the Governours are, so for the most part are those that are under their Charge. And by this means, People are more wicked now, then they were formerly.

They are also more given to rapine and extortion, now then before. For they do not only seize upon the notoriously wicked, but upon the innocent, and make them pay Money against all reason and equity. So that now 'tis as dangerous a thing to have a good Estate, as to be wicked. And men are now afraid to converse with those that are in authority above them, or to joyn themselves with the Kings Forces. So that any one that has a mind to wage War against them, may traverse all over the Country without the least resistance, because of their impiety towards the Gods, and their oppressions towards Men. And in this respect also they are worse then formerly.

Neither

Neither have they the same regard to their Bodies now as they had before. It was a piece of Discipline among them not to spit, or blow their Noses. But 'tis plain that this was not enjoyn'd to spare the moisture of their Bodies, but that they should make them solid with Labour and Sweat. Now indeed they retain the formality of not spitting or blowing their Noses, but they care not how little they use bodily Exercise. It was also an order among them to make but one Meal a day, that they might have the more time for Business and Exercise. Now indeed the custom of eating but once a day, still remains, but then they begin as soon as those that dine earliest, and continue at it as long as those that go to bed latest.

They had also a custom not to bring forth any Bottles at a Feast, because they thought it would be best for the Health of their Bodies and Minds not to drink too much. And now indeed there are no Bottles brought into play, but then they drink at such a mad rate, that instead of bringing in, they themselves have need to be carried out.

It was also a custom with them not to eat or drink in a Journey, or to ease nature openly: Now the custom of abstaining from these things is still kept up, but then their journies are so short, that their abstinence is no such great wonder.

Heretofore they used to go abroad a hunting so often, that they had no need of any other Exercise, either for themselves or their Horses: But after that King *Artaxerxes* and his Nobles began to drown themselves in Wine, they left off all hunting, or if they did now and then use it, yet they would have



have none out along with them, because they env'y'd at and hated those that loved the Exercise of hunting, as better men than themselves. They still retain the custom of disciplining their Youths at the Gates, but to learn the Art of riding is quite out of date, because they are in a place, where they have no opportunity to credit themselves by giving any Specimen of it.

Another instance of their corrupt manners is this, that whereas formerly their Young-men had good notions of Justice instill'd into them by hearing just Judgment given upon Causes in the Court. Now they see that those win the day who give the largest Fees. Heretofore their Boys were instructed in the Natures of Herbs, that they might use those that are wholesom, and forbear those that are hurtful. But now they Study their qualities only to know how to do mischief. So that there is no where so much poisoning as among them.

They are now also more effeminate and Voluptuous, then in *Cyrus* his time. For then they used the Discipline and Continence of the *Persians*, and the gallantry and spruceness of the *Medes*; but now they have let fall the *Persian* Discipline, and retain the *Median* Luxury: Of which I will give a little description. In the first place, they are not contented to have soft Down Beds, but even the feet of the Bed must rest upon Tapestry, for the pleasure of a yielding softness. Then as for their Cookery, nothing of the former inventions is abated, and new Artifices are found out. In the Winter time 'tis not enough for them to have their Head, Body or Feet cover'd, but they must wear thick Furrs home to the very ends of their Fingers. In the Summer they are not

not contented with shady Walks and cool Grotts, but they must have Men stand by and hold Umbrella's over their Heads. If they have great store of Plate, they pride themselves mightily in shewing it, but to have gotten it by indirect means, that they reckon no scandal at all. For they are quite overrun with Injustice and Covetousness.

'Twas a custom with them formerly never to take Journies on Foot, and that for no other reason but to train them up to riding. But now they have more Cloaths upon their Horses then upon their Beds, for their Care is not to learn to ride well, but to sit easily. Now as for their Military Exercises, how can they otherwise chuse but be much worse then they were? For before 'twas a custom that all those who had Estates should supply so many Horsemen for the *Militia*, and that the Garrison Men should fight for pay in the defence of their Country. But now the Porters, Bakers, Cooks, Butlers, Keepers of the Bains, those that set the Meat upon the Table and take away, those who have them to Bed, and call them up a mornings, those who Paint them and make every thing sit neat about them, these are the Men whom the Magistrates pick out for Horsemen. And these indeed serve to make up a number of Men, but there is no use of them at all in War, as appears by what they do. For *Cyrus* took them out of the number of the light-Harness'd Soldiers, and arm'd both them and their Horses, and gave every one of them a Javelin that so he might use them in close fighting.

Now they neither skirmish with the Enemy, nor fight Hand to Hand. Their Foot-men have now their Holbards, their Faulchions and their Axes, with

with which they may fight, as they did in *Cyrus* his time, but even these don't dare to engage. Neither do they use their hook'd Chariots to those purposes for which *Cyrus* design'd them. For he had good stout well disciplin'd Coach-men to make an onset upon the Body of the Enemy, whereas the *Persians* that are now adays, put up them whom they don't so much as know, and think that such raw undisciplin'd Fellows are able to cope with those that are well Disciplin'd. And these indeed do sometimes adventure to drive in upon the Enemy, but before they can get within them, either they fall out of the Coach-Box, or leap down of their own accord. And then their Chariots having lost their Drivers, do more prejudice to their own Party, then to the Enemy. For when they perceive how poorly they are provided for War, they yield up themselves. Neither will any of them make War without the assistance of the *Græcians*, whether they are to fight against one another, or against the *Græcians* themselves. And thus I think I have made good the Charge which I undertook, *viz.*

That the *Persians* and their Co-habitants are now less Religious towards the Gods, less affectionate toward their Relations, more unjust towards others, and more effeminate in War than before. If any one be of a contrary Perswasion, let him consider their Actions and he shall find that they justify the Character which I give of them.

*F I N I S.*